

THE *Gal 10 06*

NICENE and ATHANASIAN
C R E E D S,

So far as they are expressive of a

CO-EQUAL and CO-ETERNAL
TRINITY in UNITY,
And of PERFECT
GODHEAD and MANHOOD

I N

ONE ONLY CHRIST,

Explain'd and Confirm'd by the HOLY SCRIPTURES;
in a manner adapted to common Apprehensions.

In EIGHT SERMONS preached in part at
the Lady MOYER's Lecture in the Cathedral of
St. PAUL, LONDON, in the Years 1733 and 1734.

And since compleated; with large Additions, Notes,
and References, for the Use of the Religious and
Studious YOUTH, in our TWO UNIVERSITIES.

By CHARLES WHEATLY, M.A.

Vicar of FURNEUX PELHAM, in *Hartfordshire*.

L O N D O N

Printed for JOHN Nourse at the *Lamb* without *Temple-Bar*.

M.DCC.XXXVIII.

K
2

THE
NICHIE and ATHANASIAN
C R E D S

So far as they are explained
CO-EQUAL and CO-ETERNAL
TRINITY in UNITY
And of PERFECT
GODHEAD and MANHOOD



ONE OF NATURALIST

Explains and Contains the
in a manner adapted to common Applications
EIGHT SERMONS preached in part at
the Lady Mary's Lecture in the Cathedral of
St Paul, London, in the Years 1733 and 1734
And since completed with large Additions Notes
and References for the Use of the Religious and
Studious YOUTH in our two Universities

BY CHARLES WHEATley M.A.
Vicar of Farnham, in Hampshire

L O N D O N
Printed for John Nodding at the Lamb without Temple-Bar
M.DCCXXXVIII

TO THE

Most Reverend FATHER in GOD,

J O H N,

By DIVINE PROVIDENCE,

Lord ARCHBISHOP of

CANTERBURY,

PRIMATE of ALL ENGLAND

AND

METROPOLITAN,

May it please YOUR GRACE,

A Presbyter of the Church of
England humbly intreats
Your Grace's Acceptance and
Patronage of a Work he here-

A 3

with

The DEDICATION.

with presumes to offer you, emboldened so to do, not by any Conceit of himself, but by the Sense he has of the high Dignity and Importance of the Subject he hath attempted to treat of in it.

FOR my Aim, My Lord, is to explain and to reconcile to the Serious and the Well-disposed Laity of our Church, the first and leading Articles of our Faith: Points of very great Concern to the Thoughtful and the Good. And among such, I am sensible, no greater Weight or Sanction can be given to what I offer, than my having Your Grace's Licence and Permission to lay it before them.

FOR

FOR what Veneration all Orders and Ranks of Men amongst us pay to Your Grace's well-known Erudition and penetrating Judgment; and how dear to them you are for your most exemplary Conduct in every Stage of Life you have happily passed through in your Way to the Highest; was very observable in the General Acclamations upon Your late Advancement from the *See* of *Oxford* to the PRIMACY of ALL ENGLAND; When HIS SACRED MAJESTY seemed to have filled the Heart of every sound Member of the Established Church with a visible Joy, engaging the Affections and the Prayers of them all for the choicest of Blessings

The DEDICATION.

sings to descend on the Head of its NURSING FATHER, who had placed so able and so truly Reverend a METROPOLITAN over us.

WHEN Persons of the most exalted Merit are suitably promoted to the most exalted Stations; when eminent Piety and Probity, joined with the most consummate Learning, are seen to be the Recommendations to the highest Honours; every good Man blesses God for it; and rejoices in it, as the happiest Omen of Prosperity to the Church. And what Encouragement may it not further give, to those who are to rule, as well as to instruct, the succeeding Generation, (the promising

The DEDICATION.

V

ming Students in our TWO UNIVERSITIES) to observe that by running through the Circle of Sciences, and by treading the Paths of ancient Literature, and then improving the Use of the Whole to the Support and Defence of sound Faith, and good Manners; they may not only be assured of having *their Names written in the Book of Life*, (which is the first Thing desirable;) but may also have reasonable secondary Hopes of being distinguished here, by Calls in due Season to such proportionate Stations, as they shall be qualified to adorn?

THAT the same DIVINE PROVIDENCE which has raised Your

Grace

CHARLES WHEATLY.

Grace too the *Presidency* over this Apostolical Church, may long preserve You its Ornament and Support; that Infidelity and Heresy, which by Your Advancement has receiv'd a fresh Wound, may, by Your Grace's most wise and vigilant Administration, be at length subdued and totally rooted out; and that sound Doctrine and pure Religion may revive and flourish wherever Your Authority or Influence shall extend; that those who agree with us in the same Holy Faith may amicably unite with us (for their own Souls Good) in the same visible Communion; and that the just Exercise of our Church Government and Discipline may be restored

restored according to Your Grace's own most excellent Model ; In one Word, that Your Grace may, under God, be a happy Instrument of rendring the CHURCH of ENGLAND (what by her Constitution she is qualified to be) *the Perfection of Glory, and the Joy of the whole Earth*, is the earnest Wish, and shall be the fervent Prayer, of,

My Lord,

YOUR GRACE'S

Most humble,

Most Dutiful, and

Devoted Servant,

Feb. 6.
1737-8.

CHARLES WHEATLY.

restored according to Your
 Grace's own most excellent Mo-
 del; in one Word, that Your
 Grace may, under God, be a
 happy instrument of rendering
 the Church of ENGLAND (what
 by her Constitution she is quali-
 fied to be) the Possession of
 Glory; and the Joy of the whole
 Earth, is the earnest Wish, and
 shall be the fervent Prayer, of

My Lord,

YOUR GRACE'S

Most humble,

Most Dutiful, and

Devoted Servant,

CHARLES WHEATLY.

Feb. 6.
 1737-8.

THE PREFACE.

I HAVE said so much both of the Nature and Design of this Work in the General Proœmium, that there is but very little need of a Preface before it. Only as I have there declared that my principal View was the Instruction of the Unlearned, and such as will be contented with a general Knowledge and Apprehension of their Faith, provided they can be satisfied that it is built and established upon a sure Foundation; it may not be amiss to inform the Reader that I have executed that Design in such a manner, as that those who are desirous to look deeper into these fundamental Articles of our Religion, and to be acquainted with the various Oppositions and Heresies that at times have arisen in the Church concerning them,

them, may here find some little Help at
 setting out, and also be directed where to
 take in fresh Light in the Pursuit of their
 Enquiries, when this shall fail them. For
 I had an Eye to the religious and stu-
 dious Youth in our two UNIVERSITIES;
 and more particularly to young Begin-
 ners in the Study of DIVINITY. For
 whose Sake I have not only pursued some
 Points in the Discourses themselves fur-
 ther than otherwise I need to have done;
 but I have also subjoined an Appendix
 to the third Discourse, and prefix'd a
 Prooemium to the Sixth, and another
 to the Seventh, together with large
 Notes, and References through the
 whole, in which I have been fuller
 upon some things than common Readers
 would either have expected or desired me
 to be. So that I have endeavour'd to
 render the whole not only a System of the
 Doctrine of the Trinity and the Incar-
 nation, so far as it is taught in our
 three Creeds, for the Edification and
 Use of private Christians; but also an
 Institute or Introduction to the Study
 of

of the Controversy, for the Use of the
Studious and the more Inquisitive.

To this End, I have endeavoured to
digest the whole Doctrine and Contra-
versy both, into distinct and regular
Branches; as the Reader may see in the
Table of Contents at the Beginning of
the Book, and by running his Eye over
page 17, 18, and 85, 86. in the Book
itself. And in treating of these Heads
I have every where been careful to give
the Reader a clear Notion of every Ar-
ticle, before I have entered upon the
Proof of it; that he may not complain
I produce the Evidence, before he has
a distinct Idea of the Question. And
generally speaking, I have not only ap-
prised him of what the Church holds
concerning these Articles, but have told
him also what it is that the Adversaries
of our Faith object against it; and those
Objections I have placed in the fairest
and strongest Light I was able; I have
not, to my Knowledge, defrauded them
of any of their just Weight; nor thrown
any thing into our own Scale, but what
I judge to be true Sterling. There

There is one Thing which I have religiously observed; and that is not to cite the Words of any Writer in favour of a Doctrine, which the Author himself did not hold, or in any other Sense than what he intended. A Practice very low and shameful: And therefore, one would be surprized, that the learned Dr. Clarke should so meanly stoop to it, who is certainly, so far, much to be blamed, and to be given up, one would think, even by his Admirers. For he confesses that he frequently cites Authors as speaking the very Things it was their Design to oppose. “As to the Writers (saith he) after that Time [i. e. after the Council of Nice,] the Reader must not wonder, if many Passages not consistent with (nay, perhaps contrary to) those which are here cited, shall by any one be alledged out of the same Authors. For I do not cite Places out of these latter Authors, so much to show what was the Opinion of the Writers themselves; as to show how naturally Truth sometimes prevails

“ vails by its own native Clearness and
 “ Evidence, even against the strongest
 “ and most settled Prejudices; and how
 “ Men are frequently compelled to ac-
 “ knowledge such Premises to be true,
 “ as necessarily infer a Conclusion dis-
 “ ferent from what they intend to esta-
 “ blish (a). Under this Pretence the
 Doctor very injuriously cites almost all
 the venerable Writers of the Church
 both Ancient and Modern; making them
 frequently seem to speak things which
 were never in their Thoughts. In this
 manner, above thirty Times (b), he treats
 the learned, the sound, and the judici-
 ous Bishop Bull. For whoever looks into
 the Passages which the Doctor has pick-
 ed out of him, and interspersed up and
 down very artfully in his Book, pressing
 him, as it were, into his own Service,
 to help maintain his own Scheme;
 would be almost tempted to believe that
 the Bishop and the Doctor were both of

(a) Dr. Clarke's Introduction
 to his Scripture Doctrine of the
 Trinity, page xxiv, xxv.

(b) See a List of them in
 Mr. Nelson's Life of Bishop
 Bull, page 328, 329.

the very same Opinion; or else that the Bishop's manner of Writing must have been very perplexed, and such that no Man could know what to make of his Meaning. But that this is no Part of the good Bishop's Character, every one that has ever read him knows: Or if any one, that has not read him, will be at the Pains to compare the several Passages cited by Dr. Clarke, as they stand in the Places whence they are taken, with other clear and express Passages of our learned Author, and with the whole Scope and Purport of his Reasonings for the Truth of the Nicene Doctrine, must evidently perceive that these are all placed in quite another Light, than in the Book referred to: that some are directly contrary to the Author's true Meaning, and to his Design in Writing; and most of the rest inconsistent at least with the same, as the Doctor very well knew (c):" Who therefore ought to have treated the Bishop, in regard to

(c) Mr. Nelson, *ibid.* 326, 327.

The P R E F A C E.

xv

his Learning and Character both, more fairly than he has done. But be that to himself!

Felix, quem faciunt aliena Pericula cautum.

And this use have I made of the Doctor's Failing: that is, not to incur the Danger of being charged with treating him, as he himself has treated others. And therefore, tho' I have very frequently cited him (and, as I think, to his own Reputation) to shew what Concessions and near Advances he makes to the truly Catholick Faith; yet have I never wrested his Words to bear a Meaning he did not intend. But to pass on from what I have not done, to what I have.

That no material Error might escape me, at least nothing dissonant to what my Predecessors in this Lecture have either preached or published before me; I desired and obtained the Perusal and Correction of all my Papers by three of the Gentlemen, who were very early engaged in it, and who have been consulted I believe by most that follow them, and

in whose Judgment I presume they will all acquiesce. The first I must name is my most excellent Tutor, Dr. JAMES KNIGHT, late Vicar of St. Sepulchre's in London: one whom I can't mention without reviving in my self that deep Concern, which all that knew him must have felt for the Loss of him. For all that knew him, were sensible, when he died, they lost one of their most valuable Acquaintance. One who was to be esteemed, not only as a single Divine, but as a Treasury of Divinity: For he had the whole Compass of Theology, all most exactly digested within him, and all drawn pure and unmixed from the Fountain Head. For he took it all from the Holy Scriptures: They, and the venerable Writings of the Apostles and Primitive Fathers were his whole Study: When not engaged in the Duties of his Function, nor called off by necessary Avocations, he had them always before him: And as none understood the Original Languages they were writ in better, (for he was Greek Reader in
his

his College (d), and strenuously recommended by a late great Primate (e), and others at that Time in eminent Stations in Church and State, to be Regius Professor of Hebrew in the University) so none I believe entered more deeply into their true and thorough Meaning. And (what rendered his Studies a greater Blessing to the World) he was not less communicative than knowing : It being the Delight of his Soul to impart of his Store, to any one that would usefully dispose of, or distribute it. To this good and great Man, under God, I must heartily profess, that if I have any Knowledge, or have made any Progress, in Divine Studies, it is chiefly owing. And if I have not, upon myself only be all the Shame. For I may boast that he permitted me to continue his Pupil to his dying Day: He was so good as to admit me into the nearest Intimacy with him; allowed me Access to him, at all seasonable Times; and upon all Occasions, would trust

(d) St. John Baptist's College in Oxford.

(e) Sir William Dawes Lord Archbishop of York.

me with his Manuscripts; would unbosom to me his most private Sentiments and Thoughts; and was always as willing, as he was ready and prepared, to ease me of any Doubts or Difficulties, under which I at any time laboured.

To this dear Friend, as well as to the two others I am presently to mention, in the first Place I communicated the Scheme of the Work I am now presenting to the Reader: And they having all of them approved of it as a useful one, I set about it. And a good deal more of the seven first Sermons than I preached (for none of the eighth was preached at all, but the Seventh divided;) I submitted to Dr. Knight, before I preached them; as to one who I knew would, with all his Candour, overlook no Mistake, that might have escaped myself, nor forbear to hint at any Improvement they were capable of receiving. And according to my Expectation, several very useful and instructive Hints the good Doctor suggested, which I found to be very serviceable

viceable to me, when I came to enlarge and finish them for the Press.

Which when I had done, I submitted them to my two surviving Assistants (and long may it please the Divine Providence to preserve them his faithful Watchmen in his Church,) the very Learned and Reverend Dr. Daniel Waterland and Dr. William Berriman: whose Worth and Character the World has no Occasion to be told, none but themselves being insensible of it. But I must ask their Leave to pay them my due Acknowledgments and Thanks, for their judicious Observations, to which much of the Correctness of these Discourses is owing. And wherever any Accuracy or Exactness is wanting, I must assure the Reader, it is not to be imputed to the Want of their kind and friendly Intimations, but to be charged wholly on my own Inattention.

But if the Reader will be so good as to excuse some slight Imperfections; I hope I may take Courage, from their careful Inspection, to promise him that

he will meet with nothing in the following Sheets, either Heretical or Erroneous; nothing but what is agreeable, as to the Doctrine of the Church of England in particular; so also to the Faith of the Church universal in the first and purest Ages of Christianity: For to the Works of these Gentlemen themselves I refer, and to the Learned Bishop Bull, the Revivers of Primitive Theology amongst us, concerning these Points; in Proof that I advance no Doctrine here, but what was held by the most early Fathers, even by those who lived nearest the Times of Inspiration: And as they surely best knew, and best understood, the inspired Writings; so they, one would think, should be the best and safest Interpreters of them. By these therefore let our Disputes be decided: In all our Doubts concerning the Meaning of any Texts of Holy Scriptures; let us examine what was the most ancient Interpretation of such Texts, or what Sense was put upon them, by those who had the first Occasion to cite them.

them. This is the Method our present
 most Reverend, Pious and Learned Me-
 tropolitan and Primate advises us to take.
 "The best Method of interpreting Scrip-
 "ture (says his Lordship) is to have
 "recourse to the Writers, who lived
 "nearest the Time wherein the Scrip-
 "tures were first published; that is:
 "to the next Ages after the Apostles:
 "And a diligent Enquiry into the Faith
 "and Practice of the Church, in the
 "same Ages, would be the most effectual
 "Way, next after the Study of the
 "Scriptures themselves, to prevent In-
 "novations in Doctrin(e)." And in
 another Place, "I have always (says
 "he) thought the best Method of dis-
 "covering the genuine Sense of the
 "Scriptures, is to compare them with the
 "Practice of the first Christians; Who
 "had far better Opportunities of ac-
 "quainting themselves with the Judg-
 "ment of the Apostles, than we
 "can pretend to at this Distance; and

(e) Defence of the Charge delivered to the Clergy of the
 Diocese of Oxford, July 1719.

" cannot

" cannot generally be supposed in those
 " Times of Danger and Persecution,
 " (when there was no Motive to profess
 " Christianity, but the preserving of a
 " good Conscience,) to have wilfully cor-
 " rupted, or deviated in any respect
 " from the Divine Oracles (f)." To
 this last Passage exactly agrees what
 my learned Tutor, to whom I have de-
 clared myself so much beholden, used to
 teach me; and has since observed to the
 World. " Because (saith he) it is evident
 " that different Sects or Parties in Re-
 " ligion do generally agree in resolving
 " their Faith into the Authority of
 " Scripture, which each interprets ac-
 " cording to the Scheme they have se-
 " verally embraced; and because it is
 " certain that the same Words could
 " not be delivered in contrary Senses,
 " or in such as are inconsistent one with
 " the other; but a certain fixed and
 " determinate Sense was annexed to the
 " Words, and designed to be conveyed

(f) Preface to his Discourse of Church Government. (g)

“ by the Spirit of God; [therefore the
“ best Way to support any Meaning
“ put upon Words or Passages of Scrip-
“ ture, is to shew that our Exposition
“ of such Passages agrees with the
“ Judgment of the Doctors of the Pri-
“ mitive Church; it being] impossible
“ in a moral Sense that those good Men
“ should successively concur to impose
“ upon the Church a false Interpretation
“ of noted Passages of the sacred Wri-
“ tings, for the following Reasons, viz.

“ Because the Spirit of God was
“ given to the Church to guide and in-
“ struct it in necessary Truth.

“ According to the Records of those
“ early Ages, the extraordinary Gifts
“ of the Spirit of God (continued in the
“ Church) were undoubted Evidences of
“ his Presence with it.

“ And it cannot be supposed, while
“ the Spirit of God was present with
“ the Church in so remarkable a Man-
“ ner, and the Church itself so little
“ removed from the Times of the Apo-
“ stles; that the Letter of Scripture,
“ espe-

“ especially in Matters of greatest Con-
 “ cern, should be generally understood
 “ in another Sense, than what was
 “ agreeable to the Spirit of God, and to
 “ that which the Apostles had taught
 “ and delivered. *[Add to this,]*
 “ For the Doctors of the Church,
 “ through the Difficulty of the Times,
 “ and the Dangers they were exposed
 “ to, on Account of Religion, were more
 “ concerned to prepare for the Blessings
 “ of another World, by recommending
 “ the Truth to the Consciences of Men;
 “ than to provide for the Flesh, and the
 “ Enjoyments of the present, by divid-
 “ ing the Church, and seducing the
 “ Simple with pernicious Doctrines.
 “ *[Add to this,]*
 “ That their Writings suppose, or
 “ expressly affirm, that Scripture was
 “ received in an uniform Sense in the
 “ Churches of Christ. *[Add to this,]*
 “ The Consequence of which is, that
 “ whensoever it appears, that the Doc-
 “ tors of the Church successively agree
 “ from the very Beginning, in an uni-
 “ form

The P R E F A C E.

XXV.

form Interpretation of the sacred Writings, relating to the chief and fundamental Articles of revealed Truth; such Interpretation ought to be received as the Mind of the Spirit, in the aforesaid Passages: And Conclusions drawn from such Expositions, are not founded on the Doctrines of Men, but on the Mind of the Spirit contained and conveyed in the Letter of Scripture (g).

These Arguments carry so much Force as well as Piety in them, that I chuse to conclude with them, in Hopes that they may leave a happy Impression upon the Reader's Mind.

(g) Dr. Knight's Preface to his Lady Moyer's Lectures.



THE
ON MAT. xxviii. 19.
THREE DISTINCT PERSONS, the Object
of our WORSHIP.

THE CONTENTS.

A GENERAL PROOEMIUM, containing an earnest Exhortation to the *Serious* and *Well-disposed* LAITY of the Church of ENGLAND: Shewing that the Doctrines of the TRINITY and of the INCARNATION, are Doctrines, as of very *high Importance*, so of general Concern.

ADDITIONS and EMENDATIONS. xxxiv

S E R M. I.

Apostolical CREEDS and their Contents.
On 1 TIM. vi. 20, 21. i

S E R M. II.

The Use and *Authority* of *Creeds*.
On the same Text. 51

APPENDIX to S E R M. II.

History of the *ATHANASIAN Creed*. 90

S E R M. III.

THREE DISTINCT PERSONS, the *Object*
of our WORSHIP.

On MAT. xxviii. 19. 101

S E R M.

THE CONTENTS

xxviii

Page

SERMON IV.

The RELATION, ORDER, and SUBORDINATION of the three divine Persons to one another.

On the same Text.

193

SERMON V.

The CO-ETERNITY and CO-EQUALITY of the Persons in the Godhead, reconciled with the Relation and Subordination of the Son and the Holy Ghost.

On Isa. vi. 1, 2, 3.

236

PROOEMIUM to SERMON VI.

Proving the GENUINENESS of 1 JOHN

v. 7.

261

SERMON VI.

The UNITY of the Godhead, or the Three Divine Persons UNDIVIDED.

On 1 JOHN v. 7.

271

PROOEMIUM to SERMON VII.

A Summary View of the several Heresies which corrupted the Doctrine of Christ's INCARNATION.

307

SERMON VII.

Perfect GODHEAD and MANHOOD in ONE ONLY Christ.

On JOHN i. 14.

318

SERMON.

S E R M. VIII.

The DAMNATORY CLAUSES in the
Athanasian Creed explained and Vindi-
cated.

On MARK xvi. 15, 16.

375

The Confession of our Christian Faith,
commonly called the *Creed of St. ATHA-*
NASIUS, briefly *paraphrased*.

441

A Table directing to the Pages in which
every such *Article* or *Word* of our *three*
CreeDs, as comes within this Work, is il-
lustrated and explained.

Index of AUTHORS and the EDITIONS
made use of in the several Citations.

TEXTS of *Scripture* explained, or vindi-
cated.

General INDEX.

PROOEMIUM TO S E R M. VII.

A Summary View of the several Here-
sies which corrupted the Doctrine of

S E R M. VII.

GENERAL

GENERAL PROOEMIUM.

CONTAINING

AN EXHORTATION to the *Serious* and *Well-disposed* LAITY of the CHURCH of *ENGLAND*.

*Shewing that the Doctrines of the TRINITY,
and of the INCARNATION, are Doctrines,
as of very high Importance, so of general
CONCERN.*

I HAVE in the Body of this Work declared it was intended for the Instruction and Edification of COMMON CHRISTIANS: meaning such as are indued with a moderate Capacity to understand; an honest Heart desirous of Truth, but contented with it; and a Submission to the divine Authority of Scripture, upon which alone all Doctrines which are Matters of meer Revelation must necessarily depend. Such Christians, if any, I thought myself most capable of assisting: And indeed, to those of higher Understandings in the two great Articles of our Faith here handled, there is nothing wanting. The Inquisitive, the Critical, and the Learned have seen them placed to the utmost Advantage in all the Lights they can possibly desire. In our own Church especially, excited by the various Misrepresenters

a

Proemi:
The follow-
ing Work
for whom
designed.

and

Procem. and Opposers of the Catholick Faith, the incomparable Bishop *BULL* towards the Close of the last Century, and the great and very learned Leader in these Lectures (in his Sermons and other Works published at times) since the Beginning of this Century, together with his many very able and very worthy Successors at St. PAUL's (who have preached, and some of them also published, their Lectures before me) have so exhausted these Points in the learned Way, that any who should follow in the same Paths, would hardly find so much as any Gleanings after them.

But the Points in Dispute being Articles of Faith, I considered that not the *Learned* only, but the *Unlearned* also were equally concerned in them: And to these I thought it would be a useful Undertaking (and an Undertaking in which there is still left room for something to be done) if these two fundamental Doctrines of Christianity, (which have with such Compass of Learning, with such sound Judgment, and such very close and solid Reasonings, been vindicated and cleared from the Glosses and Abuses of Hereticks of all Kinds, and restored to that Simplicity in which they were held in the first and purest Ages of the Church) should now be represented in a plain, easy, and regular way, and so as any Christians who are desirous of looking into the Grounds of their Faith, may readily see and apprehend both what the Catholick Faith is, and what Authority there is for believing it.

This

This Share of the Work, therefore, so soon Procem.
as I was called to bear a Part in it, I readily
fix'd on: And have endeavoured to discharge it
as with all possible Faithfulness, so also with all
the Plainness I could contrive. All Controversy
I have as much as was possible declined; espe-
cially in the Sermons; throwing it into Notes
where it was necessary to come in; and where,
unless the Reader pleases, it need not interrupt
him. And that I might be sure to enter into
no Points in the Body of the Work, but what
were necessary, I have taken our CREEDS for
the Subject of my Discourses. These every
Christian in Communion with our Church pro-
fesses to believe; these therefore at least I thought
every one would be glad to understand. And
to help them to do so, my Endeavours have
been (after shewing that there were Creeds in
the Church from the Beginning (a), and what
Use and Authority (b) they are of) to explain
the several Terms of the three Creeds which
our Church (in Conformity with the whole
Western Church) receives, and then to pro-
duce the Scriptures on which the Doctrines are
founded. This I thought the most regular
Method; viz. First to declare *What* our Faith
is; and then on what Authority we hold it.
What it is we are called on to believe; and
why such Belief is required of us, are the two
Things which I thought serious Christians
would be desirous of knowing: On these there-
fore I have been wholly intent.

(a) See Serm. I.

| (b) Serm. II.

Prooem.

*The Laity
how far con-
cerned in the
Doctrine of
the Trinity,
&c.*

Endeavours indeed have been used of late to persuade such People as my Discourses are chiefly calculated for, that these Points of Divinity on which I treat are what they are no ways interested or concerned in. For when the Adversaries of our Faith prove unsuccessful in imposing their Errors; their next Attempt is to raise in Men's Minds at least a Coldness or Indifference to the Truth. They are industrious to insinuate (and the Negligent and Careless are too easily persuaded by them) that such Subjects are proper only for *Divines*: that they are Questions which the *Clergy* indeed affect to dispute, (though they will never decide them) but that the *LAITY* have nothing at all to do with them. A *private Christian*, they will tell you, may worship God acceptably, without knowing whether he be one Person only or three; and a good Liver will certainly be saved without concerning himself whether his Saviour be God or not.

But, my Brethren, will you suffer yourselves to be so deceived? Has God sent down his Son from Heaven, to make a Revelation which shall only serve to furnish Matter for Wrangling and Dispute? Are the *Clergy* only concerned in the great Discoveries of the Gospel? And have the *LAITY*, which constitute the Body of the Church, no Interest in them? When it is revealed that there are three Divine Persons in the Godhead, all graciously co-operating, and one of them taking Flesh, and dying, to redeem Mankind; Is it indifferent whether the Bulk of Mankind be ever made ac-

acquainted with this? or whether common or private Christians be instructed in it? I speak now, supposing that such a Revelation from God has actually been made: The Proof of which is to come in hereafter: But supposing it here; can it be imagined, I ask, that the Only-Begotten Son of God should cloath himself with Flesh, and converse with Mankind, for the sake of revealing Mysteries to them not worth their knowing? and that the Holy Ghost should inspire the Apostles and Evangelists, the sacred Writers of the New Testament, to transmit to Posterity Books and Doctrines, which even they that have them need not concern themselves to understand? No surely: I refer the Reader to my eighth Discourse for the Truth of the contrary: By that (if he reads it) I hope he will be convinced that Jesus, *the Author and Finisher of our Faith*, revealed it in order that it should be every where proclaimed: that he expressly commanded the Gospel to be preached *in all the World*, and to *every Creature*: that this Gospel, among other Doctrines it contains, most certainly includes in it the Doctrines of *a Trinity in Unity to be worshipped*, and of *Jesus Christ the Son of God being perfect God as well as Man*: That the Belief of this Gospel, of these Points more especially, is required by our Lord of every individual Person that would be saved: that without the Belief of them no Man would undertake, or could hope to perform Christ's *Moral Commands*: Faith being as necessary to assist him in his Duty as to point to the Reward,

Proem. ward, and consequently no less a *Help* to Salvation, than it is the *Condition* of it.

And if this be all true; it will certainly follow that the Doctrines of *the Trinity*, and of *God manifested in the Flesh* are not merely *speculative* or *notional* Things, which it is indifferent whether the *Laity* or *private Christians* look into or not; but that they are Doctrines, as of high Importance, so of general Concern, and consequently, such as all who have heard of them, are bound, in proportion to their Abilities, to examine.

The Doctrine of the Trinity, &c. influential on Practice,

“ For if *Religious Practice* [to which all Men whatever are confessedly obliged] depends upon a previous *Knowledge* of God, (as undoubtedly it does;) then certainly for the like Reason, the *Perfection* of that *Practice*, depends upon the *Perfection* of such Knowledge. A general and confuse Knowledge of God may produce as general and confuse Rules of Demeanour towards him; while a more particular and explicit Apprehension of the Deity, will of course produce a more particular and explicit Service. It is true where God has not afforded such distinct Knowledge, a less perfect Service will be accepted by him: But wherever *much* is given, *much* will be required, and from peculiar Circumstances will arise peculiar Obligations.

First with respect to Christian Duties.

“ If God be *Father, Son, and Holy Ghost*, the Duties owing to God will be Duties owing under that *Trine Distinction*, which must

“ must be paid accordingly; And whoever Proccm.
 “ leaves out any of the Three out of his Idea
 “ of God, comes so far short of honouring
 “ God *perfectly*, and of serving him in pro-
 “ portion to the Manifestations made of him.
 “ Supposing *our* Doctrine true (as we are now
 “ to suppose) there will be Duties proper to
 “ be paid to the Father *as Father*, and to the
 “ Son *as Son*, and to the Holy Ghost, *as the*
 “ *eternal Spirit of both*: Duties correspondent
 “ to their distinct Offices and Personalities,
 “ besides the Duties common to all Three con-
 “ sidered as God. In short, the *Specification*
 “ of our Worship, and the *right Direction* of
 “ it, are nearly concerned in this Doctrine.
 “ And therefore if *Worship* be a *practical* Mat-
 “ ter, this Doctrine also is *practical*, and not a
 “ Point of meer Speculation (c).

And as Christian Worship is thus nearly con- And secondly,
with respect
to the biggest
Motives to a
Christian
Life.
 cerned in the Question of the Trinity; so also
 are the *biggest Motives* to a *Christian Life*; that
 is, to the Love of God, and to an universal and
 cheerful Obedience to his Commands, very
 much affected by it. For the most engaging
 and most endearing Motive to this, is the Con-
 sideration of the stupendous *Love of the Father*,
 and *Condescension of the Son*, which one and the
 other exhibited and shewed in the Work of our
 Redemption. And yet this Motive is much
 slackened or raised, according to the Notion we
 form to ourselves of the *Dignity* and *Nature*
 of the *Person* of our Redeemer.

(c) Dr. Waterland's *Importance*, p. 36, 37.

Proem.

Which upon
the Arian
Hypothesis
are much
slackned.

As first
God's Love
in giving his
Son.

Phil. ii. 9,
10, 11.

For supposing the Son of God to be a *Creature*, though the first and highest of all *Creatures* in Being, or a Person any way inferior to God, *though unspeakably superior to Men and Angels (d)*; then must the *Love of God* in sending him down to redeem us, be considered not only as exhibited to the Persons redeemed, but to the Son also who undertook their Redemption. Because, he also was a Gainer by it: We know what has been the Reward of his doing it. For his Humility and Obedience *God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue, should confess that Jesus Christ is Lord, to the Glory of God the Father.* And if this Exaltation be understood not only of Christ's Human Nature, but of the highest Nature that dwelt in him, (as upon the *Arian Hypothesis* it is, and must be;) then it follows that the Son of God (*as Son*) that is, the highest Nature that undertook our Redemption, was for the sake of that Redemption, and after it was accomplished, and not before, advanced to divine Honours, which, till then, he had never possessed, and to which, without dying for us, he had not now been exalted. If so; then *the Love of the Father* was shewn not to us only for whom the Son suffered, but to the Son himself also, who had such Glories conferred on him as a Reward of

(d) Dr. Clarke's *Scripture Doctrine of the Trinity*, p. 293.

compared with the Catholick.

ix

his Sufferings: " Great indeed, but not apparently greater than many of his Disciples have suffered after him, *nor worthy to be compared with the Glory which shall be revealed in every good Christian; much less with that immense, that unconceivable Glory to which he himself is raised (e).*

Proccm

Rom. viii.
18.

So that according to this Hypothesis the *Con-* *Secondly, The*
descension of the Son also in becoming our Redeemer is prodigiously lessened: because the *Condescension of the*
greatest Advantage of it accrued to himself. *Son in re-*
deeming us.
Upon the *Arian Scheme* (which supposes the Son to be a *Creature*, or at best a Being inferior, and if so, *infinitely inferior* to the Father himself) we might reasonably ask, " Where was his Condescension in submitting to a Work so glorious as to entitle him the *Saviour of Mankind*, and such as has advanced him to be Lord and Judge of the whole World; to be revered and adored by Men and Angels; God himself also glorifying him, and sounding forth his Praises through the utmost Limits of the Universe (f).

Neither, thirdly, does that Doctrine leave us any comfortable Assurance of the Sufficiency of the *Satisfaction* which Christ made to his Father for our Sins. For how can we be assured that a Person any ways inferior to God (though the best and most excellent of all other Persons) could by any Services or Suffer-

Thirdly, The
Satisfaction
and Merits
of Christ.

Nothing less
than God can
merit.

(e) Dr. Waterland's Importance, p. 48. vide etiam Bull: Judicium p. 49.

(f) Dr. Waterland, ibid.

Procem. ings attain to such a Degree of *Merit*, as should be sufficient to *atone* for a World of Sinners? For whatever Person is less than God, we conceive to be so far from being able to pay an *infinite* Satisfaction (which, supposing our Sins are infinite, was wanting;) that we know not how he could make any Satisfaction for another at all. For as to the *Excellency* of such a Person, that can add nothing to the Value of the Sacrifice or Satisfaction he offers, since he received that very Excellency as well as his Existence from the meer Favour of God; and therefore he can never *merit* for another any thing from God in virtue of his Excellence. For by how much he excells, and is exalted above, others; by so much he himself becomes under higher Obligations to God: And therefore whatever Services or Obedience he can return beyond others, they can never *merit* in behalf of another, because they are all but a just Debt, but a bounden Duty, which he owes to God for his extraordinary Favours to himself.

We have been often told, that God may, if he pleases, accept of any Atonement: But **Heb. x. 4.** when Scripture tells us that *it is not possible that the Blood of Bulls and of Goats should take away Sins*; it is so far from intimating that any Sacrifice might be accepted; that it would rather induce one to believe that *none would*, but what has an intrinsick and equivalent Value. And since such equivalent Value cannot be supposed in any Sacrifice, a Creature or a dependent Being can offer; it is plain that the
 Doctrine

Doctrine which teaches that Christ is such a Being, or that impairs his Godhead, leaves us no comfortable Assurance or Hopes that we were redeemed by him. Accordingly, Those who have denied our Lord's proper Divinity, have generally been forced to deny any proper Satisfaction also: Or if sometimes they make use of the Expression; they do the same, as when they admit of his Divinity: that is, they admit it in words, but deny, or at least enervate, the Thing (g).

So that you see upon the *Arian* Scheme the very Foundations of Christianity are weakened: Since all the Arguments usually drawn from the *Love of the Father*, the *Condescension of the Son*, and the *Price* he paid to God for our Souls, (which are the three greatest Motives that the Gospel lays before us to excite and animate us to a Christian Life) are, upon this Hypothesis, so greatly lessened if not destroyed. But now look on these Motives with the Eye, the Notions, and the Faith of a Catholick, and you will immediately perceive how strongly and forcibly they warm and enliven. Read the Scriptures, believing Jesus to be a true Son, of the same Nature with his Father, eternally and necessarily begotten of him, and you will feel what Impressions they will have upon your Minds.

The same Motives considered in a Catholick View.

For as to the First of these, the *Love of God*, the Son of God himself assures us that God

First, The Love of God to the World.

(g) See Dr. Waterland's *Importance* p. 51, — 55. and Dr. Felton's *Lady Moyer's Lectures*, p. 451, — 454.

PROCEM. *so loved the World (to the World he so expressed his Love) that he gave his only begotten Son, (not for the sake of his own Advancement, but) that whosoever believeth in him should not perish, but have everlasting Life: He sent him, that the World through him might be saved. Well therefore might St. John say, — God is Love: in this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is Love; not that we loved God, but that God loved us, and sent his Son to be the Propitiation for our Sins. What Instance of the Father's Love and Affection could be greater than this? And what greater Motive can we possibly have to place our whole Trust and Confidence in him? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

Secondly, The Love and Condescension of the Son,

Eph. i. iii. 17, 18.

How shall we

Thus also the Love of the Son, (considered as God voluntarily taking upon himself Human Flesh, and dying for Man, and for Man's Salvation and Advantage only) is infinitely heightened; over what it is, when he is considered as a Creature, or as a Being infinitely inferior to God, and acquiring to himself by his Sufferings and Death divine Honours and Glory, with which till then he had never been invested. Let Christ but dwell in your Hearts by Faith; be but rooted and grounded in Love, and then you will be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the Love of Christ which passeth Knowledge, that ye might be filled

compared with the Catholick.

xiii

Procem.

filled with all the Fulness of God (h). For considering the Son as co-equal with the Father, in the same eternal Power and Glory; how will his submitting to be made a Curse for us, that we might be redeemed from the Curse of the Law, raise our Admiration? Greater Love hath no Man than this, that a Man lay down his Life for his Friends. But God commendeth his Love towards us, in that while we were yet Sinners, (and so Enemies to him) Christ (that is, Christ, God-Man) died for us, and for our sakes only; himself acquiring no additional Perfection or Glory; I mean to his Godhead, which was in the highest Sense, and from all Eternity, essentially Divine; and consequently, incapable of receiving any Accession to his Dignity, or of being advanced to any higher or better State, than what he had from all Eternity enjoyed [A].

Gal. iii. 13.

John xv. 13.

Rom. v. 8.

[A] "Hence (saith the learned Dr. Waterland) it is, that as many of the Ancients as have understood the Text [Phil. ii. 9, 10, 11.] of a proper Exaltation, have interpreted it of the Human only, and not the Divine Nature of Christ.—This is true of the *Ante-Nicene* as well as *Post-Nicene* Writers. And I do not know of any direct Testimony to the contrary. So that here again the *Arians*, understanding it of a proper Exaltation to a better State, and of Christ considered in his highest Capacity, run counter to the Doctrine of the Ancients before the *Nicene* Council, in a very material Article respecting this Controversy.

Phil. ii. 9,
10, 11. *how to be interpreted.*

(h) *Latissime in omnes Homines se effundit, & in longum, i.e. infima Depressione Hominem liberat, & in loca suprema extendit. Grotius.*

And

Procem.

Thirdly, The
Satisfaction
and Merits
of Christ.

And as this is the highest Motive imaginable to raise, in all that duly contemplate it, an *Abhorrence* of Sin, which occasioned his Sufferings, and a grateful Return of *Love* and *Obedience* to himself who thus made our Atonement with the Father, by paying so valuable a Ransom for us; so further does the Belief of it yield all the comfortable Assurance that can be desired, that the *Death*, which Christ suffered upon the Cross for our Redemption, that the *one Oblation of himself which he there once offered*, was a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of

“ *very* *. And therefore the Doctor infers, that if a *proper* Exaltation — be intended, it can only be intended of Christ as *God-Man*, receiving those Honours and Titles in his *Human* or *Mediatorial* Capacity, which he had always enjoy’d in another †.” Though the learned Doctor in some following Pages inclines to think, that these Words of the Apostle may be interpreted even of the *Divine Nature* of Christ, and yet in such a Sense as will be of no Service to the *Arian Scheme* ‡. “ For thus (saith he) I understand the Words — *Wherefore God also hath highly exalted him*. — That is, on the Account of the great Work of Redemption, so full of Love and Goodness, so astonishing and so endearing, God hath remarkably proclaimed his Dignity, and set forth his Glory; commanding all Men hereupon to acknowledge him their *God* and *Lord*: their *Lord* always, but now more especially by a new and distinct Claim, as their *Saviour*, and *Deliverer*, and only *Redeemer* ||. The Text does not speak of any *proper* Exaltation, or new *Accession* to any thing, but of the more illustrious *Manifestation* of him, for the solemn proclaiming him to be what he always was **.

* Dr. Waterland's *Lady*
Moyer's *Lecture*, p. 170.
† *Ibid.* p. 170.

‡ *Ibid.* 172, — 181.

|| *Ibid.* p. 178.

** *Ibid.* p. 174.

compared with the Catholick.

IV

Proce

the whole World. It does not (as the other Hypothesis does) leave us in doubt, whether we are actually redeemed or not; but it fully removes all the Fears of a guilty, provided it be a penitent, Mind. It quiets the Anxieties of a troubled Breast, and is *an Anchor of the Soul both sure and stedfast*, which will never break or lose its Hold. For our Faith and Confidence is not placed in Men, nor Angels, no nor in any created Being; but in One, who, though for our sakes he became *Man*, yet remaineth *very God*. For so the Prophets and Apostles assure us. He that was pierced on the Cross was *JEHOVAH* (i): He that was crucified was the *Lord of Glory*: He that bought us was [*ὁ ἀεὶ παρὼν*] the *High Lord*; He that purchased his Church was *God*, and the Price he paid for it was *his own Blood* (k). So much does the *Catholick Faith* satisfy and assure us of the *Reality* of our *Redemption* beyond what the *Arian Scheme* can do.

Heb. vi. 19.

Compare
John xix.
34.—37.
with Zech.
xii. 10.
1 Cor. ii. 2.
2 Pet. ii. 1.
Acts xx. 28.

[B] The Defender of the late Mr. *Pierce's Queries* borrowing the Reasonings of the learned Dr. *Clarke* * expresses himself very boldly. He saies that "to suppose that Christ is equal with God, and very God, and upon that Supposition to say it was an Act of infinite Love and Condescension in him to become *Man* and to dye for us; is putting pompous Words together that have no Meaning. For it is impossible (saith he) for the very God to become *Man* and dye; and it is impious Blasphemy to say he could."

Mr Hallet
noted.

(i) See Serm. 3. p. 153.

(k) Ibid. p. 147.

* Scripture Doctrine of the
Trinity, p. 293.

And

Procem.

The Holy
Ghost a co-
operator to
the Salva-
tion of Man.

And as thus the Motives to a Christian Life which arise from what we believe and hope as

“ could †. But let him consider on which this Charge of “ *impious Blasphemy* falls! For the Texts above cited (that of *Zechariah* † particularly) notwithstanding all Criticisms will stand as they do. He will never be able either to alter the Reading, or to wrest them to any other Meaning. The Words are direct, and must be taken in their plain and obvious Sense. *JEHOVAH was pierced; the LORD of GLORY was crucified; the HIGH LORD bought us, GOD purchased his Church with his own Blood.*

Though the
Godhead
could not suf-
fer, yet the
Person who
suffered was
God.

Not that we imagine that the *Godhead* could be pierced, or be crucified, or dye: No: As it is our Faith that the two Natures in Christ remain *distinct* ||; so consequently it must be our Doctrine, that the divine Nature could suffer no more after the Incarnation, than if it had never been clothed with Flesh. What therefore we teach and contend for on this Head is, that the two Natures, the Divine and the Human, were so joined together, as to render our Lord but *one Person, not two but one Christ* **. The Consequence of which Doctrine is, that though it was not the *Godhead* that suffered, yet the *Person* who suffered was GOD. It was the same Person who existed before and from all Eternity in the divine Nature; though now he submitted to be born, and live, and suffer, and die in the human Nature which before he had not. The Person was the Person of the eternal WORD, who, St. John tells us, *was made Flesh, and dwelt among us*: and, who, being afterwards crucified for us, may as well be said to *have suffered Death*, as to have *raised the Dead* ††.

John i. 4.

And therefore when we are represented as “ affirming “ that the Person suffering and dying was really no other “ than a *meer Man*, whose Sufferings and Death we ascribe “ in *meer Words*, and not at all in *Reality* to the *impossible* “ and *incorruptible God*, who dwelt in him *:” the charge

† Hallet's *Vindication* of Mr. Pierce's *Queries*, p. 41.

† See the Note [Q] in my third Sermon, p. 153, 154.

|| See Sermon. VII. p. 365.

** Ibid. p. 357.—365.

†† Ibid.

* Dr. Clarke's *Scripture Doctrine*, p. 293. See also Hallet at before.

concerning

concerning the Son, are heightened or slackened according to the different Faith we hold;

is as unjust, as the Reason it is founded upon is weak and fallacious. For though what is *impassible* cannot suffer, nor what is *incorruptible*, dye; yet a Person who is *impassible* and *incorruptible* in one Nature, may die as to another Nature, *passible* and *mortal*, conjoined with it. Otherwise it may be denied that a Man can die, because one of his Substances, his *Soul*, will survive. But if the learned Doctor, and those that follow him, would not deny this; (as I suppose they would not, they agreeing, if I don't mistake, with the Catholicks in asserting the *Soul's* Immortality;) why should they deny that *God incarnate* may die, though the *Godhead* cannot? For as the Death of a Man is not the Death of his *Soul*, but the Death of the *Man* who was Soul and Body; so the Death of *Christ* is not the Death of his *Godhead*, but the Death of a *Person* who was God and Man. As a *Man* dies, when the Soul departs and leaves the Body; so *God-Man* died, when he by his *eternal Spirit*, viz. by his Divine Nature, offered up himself in respect of his Human Nature, to God Heb. ix. 14. on the Cross†. There he gave up the Ghost, his Body and Luke xxiii. his Soul were parted asunder; and each disposed of in proper Receptacles, his Soul with departed Spirits in Paradise, Ver. 43. his Body took down, wrapped in Linen, and laid in a Sepulchre‡. Ver. 53.

This is our Doctrine and this our Faith: The *Socinians* and we therefore are very unsuitably coupled together ||; from whom we differ as widely in Sense, as we do in Words. And even the learned Doctor himself that joins us, and who thinks

† “ *Christ at his Passion was, in most real Truth, Priest, Altar, and Oblation: Which the Apostles allude unto, Heb. ix. 4. How much more shall the Blood of Christ, who, thro’ the eternal Spirit offered himself to God; &c. In which Words, Christ is the Priest, his Blood is the Sacrifice, and his eternal Spirit the Altar, that both raised up on high, and sanctified this*

“ *precious Oblation, above all what either the Blood of all Men, or the Sufferings of all Angels could have been worth.* Dr. Brevint’s Depth and Mystery of the Roman Mass 1693. See also Sermon. 3. p. 168, 169. Note [x].
‡ See Dr. Waterland’s Importance, p. 56, — 62.
|| See Dr. Clarke and Hallet as before.

Procem.

so we are to remember that there is a *Third Person* on whom the Holy Scriptures tell us our Salvation depends, I mean the Person of the *Holy Ghost*. For all the extraordinary miraculous Powers, which were exerted by the Apostles and first Christians for the Edification of the Church; and all the ordinary and assisting Grace which we believe to be communicated to good People in all Ages to excite and to maintain in them a spiritual Life; are in Scripture called *the Fruit of the Spirit*: that is, of the *Holy Ghost*; to whom the Communication of *Divine Grace* is attributed, and represented as his peculiar Office in the great Work of Man's Salvation. Consequently, a right Faith concerning him also will be needful to direct and excite us to such Returns of Love and Obedience, either to the Spirit himself, or to the Father who gives him, or to the Son through whose Intercession we receive him, or rather to all of them, as are propor-

Gal. v. 22.

Ephes. v. 9.

thinks he himself "speaks so honourably of Christ over what we do, when he teaches that he was *originally* a Person "unspeakably superior to Men and Angels"; comes as much below the Catholicks in his Notion of the Dignity of the Person suffering, as one who supposes him to be a *contingent Being* begotten by the *arbitrary Will* of the Father *, thinks meaner of him than they do, who believe him to have been *eternally* begotten of the Father, not by any previous preceding Choice or Act of his Will, but by an absolute Necessity of Nature, whereby we conceive the First Person in the Trinity, who is the Fountain of Deity, to have been *Father* as *necessarily* as he is *God* †.

|| Scripture Doctrine of the Trinity, p. 293.

* Ibid. Part. II. §. 17. p.

274.

284.

† See Sermon. V. p. 246, 247,

248.

tionate

tionate to the Blessings we receive from him. *Progeni.*
And our Esteem of these Blessings will very naturally be the greater or the less, according to the Notions we conceive of the *Nature* of that Spirit, who is the immediate Author of them.

For if we conceive the Holy Ghost to be a *Divine Grace* *considered in an Arian View.*
Creature only, a meer ministring Spirit, differing from Angels only in Degree, and not possessed of any Powers or Attributes essential to himself that are properly *Divine*, as the *Macedonians* of old (1), and I believe many of the *Arians* at this Day imagine him to be; how can we believe him to be as it were an universal Soul to the whole Church; to be the Spring and Fountain of Divine Grace in every Christian throughout the World? and to have such Power over all, as to know our Thoughts, to set Bounds to our Passions, to inspire us with new Affections and Desires, and to work what Changes he will in our Minds? How can he become a Principle of Immortality in Mortals doom'd to Death for their Sins? How can he be able to quicken and enliven our Souls here, and to raise our Bodies from the Dust hereafter (m)? It is true all these great and mighty Things we think the *Scriptures* encourage us to hope for, and to promise ourselves from him: But if we depend upon a *Creature* for them, we shall be apt to fear we *mistake* the *Scriptures*, and shall be tempted to doubt, or rather to disbelieve that there is any such Thing in

(1) See Serm. III. p. 158. | lock in Dr. Waterland's *Impertinence*, p. 62, 63.
(m) See Dr. William Sher-

Procem. Truth and Reality as *Divine Grace*, or *secret Workings* of the *Spirit* within us. In proof of what I say, look, if you please, for the Doctrine of Grace, in the Works of any of the seemingly *serious* Writers amongst those who give up, or are suspected to give up, the *proper Divinity* of the *Holy Ghost*, and shew me, if you can, any mention of *Divine Grace*, unless it be in order to *depreciate* and *decry* it.

*The same
considered in
a Catholick
View.*

But now let us change these Men and their Doctrines, for the Catholick Faith; that is, for what the Catholick Church has, from the very Beginning ever taught, and all our Fears, our Doubts and Mistrusts will vanish again. For as they who trust in a *Redemption* and *Atonement*, are easy as to the *Sufficiency* of that Atonement, when they contemplate the Dignity which they believe the Person to be of, who made it: So they who confide in a *sanctifying Grace*, will be easy and satisfied as to the *Sufficiency* of that Grace when they contemplate *Who* and *What* he is that works it in them. For though our Nature be too corrupt to be sanctified by the Influence of any created Spirit or Being; yet when we consider that our Sanctifier is no less than *the Spirit of God* who made us, than *the Breath of the Almighty* which gave us Life; no less than that mighty Principle, so operative in the Creation, as we have shewn the Holy Ghost to have been (*n*); we cannot but believe that he is able now, and whenever we sincerely and humbly ask him, to

Job xxxiii.
4

(*n*) See Serm. III. p. 162, — 165.

make us a clean Heart, and to renew a right Proem.
 Spirit within us. That Spirit from whom Psal. li. 10.
 none can go; that Spirit of God which dwells Psal. cxxxix.
 and inhabits in all good Christians, and taketh 7.
 the Bodies of them all for his Temple, can sure- Cor. iii. 16.
 ly purify all their Minds, can improve them chap. vi. 19.
 by the Communication of all Divine Grace,
 can carry them on to their perfect Consumma-
 tion, that so being restored to their original
 Perfection, their whole Spirit, Soul, and Body, 1 Theff. v.
 may be preserved blameless unto the Coming of 23.
 our Lord Jesus Christ (v).

And now to sum up the Substance of what
 I have been saying in very few Words: " If
 " a right Knowledge of God; if Dispositions
 " suitable to the heavenly State we expect here-
 " after; if the Regulation and Specification of
 " our Worship; if the true and proper Force
 " of Gospel-Motives; if just Ideas of the Oeco-
 " nomy of Man's Redemption and Salvation,
 " and of the Doctrine of Grace; if these and
 " other the like momentous Concerns depend
 " upon the true Notion of the ever Blessed
 " Trinity; Then certainly that Doctrine in-
 " volves several other important Doctrines of
 " Christianity with it, to which it gives very
 " different Turns, according as it is differently
 " understood. Consequently it is itself no bar-
 " ren Speculation, no indifferent or slight Mat-
 " ter; but a Doctrine of the Foundation, near-
 " ly affecting the very Vitals of Christianity
 " and a Christian Life (p).

(a) See this Text explained in — (p) Dr. Waterland's Impor-
 Serm. VII. p. 350, 351. Note [c.] — tance, p. 88. and 54.

xxii Common Christians able to understand the Faith.

Proem.

All Christians concerned to enquire into these Points.

It therefore surely concerns every sincere and understanding Christian, in whatever private Station he may be; every one that hopes to partake of the Blessings which the subordinate Persons in the adorable Trinity have procured, and continue to procure, for Mankind; to examine, so far as their Abilities will admit, what the Holy Scriptures do certainly reveal concerning Points, which, you see, are of so great and of such general Importance,

Common Christians able to understand the Faith.

Nor do I apprehend that Men of moderate Capacities are destitute of Abilities sufficient for this: on the contrary it is my Opinion that every well disposed Christian, desirous to know his Faith so far, as it is declared in Scripture, cannot, if he read with any Attention, easily mistake it. For such Christians will do what all Christians ought to do: They will interpret the Text according to the apparent and natural Sense; and that will suffice them. For when they have found what is the general Doctrine of Scripture, there laid down in its native Simplicity, for the Edification of the Faithful; with that they will be content, and not trouble themselves with Niceties and Distinctions which Disputes have occasioned. With Divines such Terms and Distinctions may be of use to guard the Faith against the Prevarications of subtle Opposers. "But it is not to be expected that common Christians should be expert Disputants in Controversies of Faith, any more than that they should be (g) pro-

(g) See Dr. Waterland's Importance, p. 20, — 28.

" found

Common Christians able to understand the Faith. xxiii

“found *Casuits* in Relation to *Practice*.” Let *Procan.*
a plain Man read his Bible: And if he does;
he will there observe that there is *one* Person of
the *Father* who *created* us; *another* Person of
the *Son* who *redeemed* us; and *another* of the
Holy Ghost who *sanctifies* us; and these three he
will observe to have, all of them, *divine Attri-*
butes and *Titles* ascribed to them. And with
this he will observe that the Father, the Son,
and the Holy Ghost are all represented as *dis-*
tinct from each other; and yet that the *Fa-*
ther and the *Son* are *one*, as the Son himself ^{John x. 30.}
saies; and that the *Three* are *one*, as is affirm- ^{John v. 7.}
ed by the Apostle whom the Son loved. From
all which together he will, he cannot but, na-
turally infer, that the Three Persons are so
distinct as that neither of them is either of the
others; that each of them is God, and yet,
(since he knows there is but one God) they are
in some manner so united, as (tho’ he knows
not how, nor can any Man inform him) they
are all together but one God.

Thus much, concerning the Catholick Faith,
every Man, who reads the Scriptures, will ob-
serve and understand; and consequently so
much, if left to his own Observations and Re-
flections, he will naturally believe. If no body
disturbs or perplexes him with intricate Ques-
tions or Doubts, he cannot help believing it.
Because (as it is observed by a very great Man,
and one who was never suspected of Bigotry)
“If we mistake in this Faith—the Mistake
“is so far from being voluntary, that it is
“inevitable. For we follow, as much as ever

xxiv Confession of the Faith, necessary to Salvation.

Proem. "we are able, the beloved St. *John* and the Apost-
 " the St. *Paul*, the Guides which God him-
 " self hath given us. To these sacred Wri-
 " ters we assent and adhere, interpreting their
 " Mind according to the native Force and
 " usual Signification of Words. For neither
 " Christ, or the aforesaid Holy Authors have
 " informed us that the sacred Oracles are
 " writ in any other Style, or are to be inter-
 " preted in any other manner (r)." We shall
 conclude then that as Faith in the principal
 Articles of Christianity is necessary to Salva-
 tion, so in the Books of the New Testament
 from whence it is to be collected, it is clearly
 enough delivered for a serious and attentive
 Reader to discern what the Substance of it is,
 and to conceive right and orthodox Notions
 concerning it.

Oral and
 Publick
 Confession
 of the Faith
 necessary to
 Salvation.

But now in reading the same Scriptures we
 find there is another Duty required of us with
 relation to the Faith, which consequently is
 also incumbent upon us: And that is to con-
 fess it, as well as to believe it: The one of
 which is as necessary to Salvation as the other.

Rom. x. 10. For with the Heart (saith St. Paul) Man be-
 lieveth unto Righteousness: and with the Mouth
 Confession is made to Salvation. For by the
 Confession of the Mouth we notify our Assent to
 those Truths in our Souls, and at the same
 Time shew that we are neither ashamed nor

(r) Dr. Thomas Burnet at Waterland's Seventh Lecture,
 Fidei et Officii c. 7. p. 334. 276, — 279.
 See also to the same purpose Dr.

Confession of the Faith, necessary to Salvation.

XXV

afraid to own them. Being convinced that the Object of our Faith is infallibly true and certain, we desire not to conceal our Belief of it, but bring it to the Light that it may openly appear. It is true the great Promises of the Gospel are primarily made to *Faith*: But it is plain our Lord himself insists on the *Confession* of it also: *Whosoever* (saith he) *shall confess me before Men, him will I confess also before my Father which is in Heaven.* And this he requires, because “ the Profession of the Faith of one
“ Christian confirms and edifies another in his;
“ and the mutual Benefit of all lays an Obligation upon every particular. Besides, the
“ Matters of Faith contain so much Purity of
“ Doctrine, persuade such Holiness of Life,
“ describe God so infinitely glorious, so transcendently gracious, so loving in himself, so
“ merciful in his Son, so wonderful in all his
“ Works; that the sole Confession of it glorifieth God: And how can we expect to enter into that Glory which is none of ours,
“ if we deny God that Glory which is his?
“ Lastly, The concealing those Truths which he hath revealed, the not acknowledging that
“ Faith which we are thought to believe, is so far from giving God that Glory which is due unto him; that it dishonoureth the
“ Faith which it refuseth or neglecteth to profess, and casteth a kind of Contumely upon
“ the Author of it, as if God had revealed that which Man should be ashamed to acknowledge. Wherefore he that came to
“ save us, hath also said unto us, *Whosoever shall*

Procem.

Mat. x. 32.

Proccm.

“shall be ashamed of me and my Words, of
 “him shall the Son of Man be ashamed, when
 “he shall come in his own Glory, and in his
 “Father’s, and of the Holy Angels. Such a
 “Necessity there is of Confession of Faith, in
 “respect of God, who commanded it, and is
 “glorified in it; in respect of ourselves, who
 “shall be rewarded for it; and in respect of
 “our Brethren, who are edified and confirm-
 “ed by it.”

Luke ix. 26.

And as this Necessity is great, and the Prac-
 tice useful and advantageous; so is the Obligation
 of believing and confessing particular, binding
 every single Christian. For every one must
 profess his own Faith, because by his own
 Faith he must stand or fall (*s*). The Prayers
 of one Man may avail for another; but we no
 where find that the Faith of one Man can
 justify another. It is very fit therefore that
 our Faith should be manifested and proclaimed
 by a particular Confession; because it is effec-
 tual by a particular Application (*t*).

The use of
 Creeds.

To assist her Members in doing this, and
 that our Confession may be uniform as our
 Faith is one, the Christian Church has from
 the very Beginning of it provided short Sum-
 maries or Formularies of Faith (*u*); in some or
 other of which Forms every Person is required
 to profess or declare his Faith before he is bap-
 tized, or admitted into Christian Commu-

(*s*) Bp. Pearson on the Creed,
 p. 13:

(*t*) Ibid. p. 14.

(*u*) See Sermon. I. p. 18,—50.

What Creeds used in the Church of England. xxvii

nion (w): And that every one may testify that he perseveres in the Belief of it; the same Form, or some other expressing the same Faith, is prescribed to be repeated in every Congregation, and by every one in it, distinctly and audibly, in the hearing of one another, every time they assemble together for the joint and publick Worship of God (x).

Proem

For these Purposes some Churches have used one Creed, and some another. The Church of England (in Conformity with the ancient Usage of most Churches in the West) has made Choice of *Three*. In the Form of *Baptism*, in the *Catechism*, in the Order appointed for the *Visitation of the Sick*, and in the Order for *Morning and Evening Prayer daily*, she uses what we call the *Apostles Creed*. Why it is so called (y), as also why it is so short (z) I have said elsewhere: And it was for the Shortness and the Plainness of it very probably, that our Church made Choice of it for these Offices, For the plainest Christian that is able to recite it, cannot easily mistake its Meaning: Whoever misinterprets it, must study to do it: he must do it wilfully, by Violence and Art: But this common Christians are in no Danger of doing.

The Apostles Creed why used ofteneft in the Church of England.

But since there have been some, more subtle than either wise or learned, that have endeavoured to do it, and to represent that in this, and some other short Creeds of the ancient

The Nicene Creed why used in the Communion Office.

(w) See *Serm. II. p. 69, — 71.*

(y) *Serm. I. p. 19.*

(x) *Ibid. p. 72, — 76.*

(z) See *Serm. IV. p. 211.*

Church,

Procem.

Church, the *Divine Filiation* was not intended, but that Christ, as *Man*, is the *Son of God* (a); and also that the *Holy Ghost* in whom we profess to believe, was not intended to be believed in as *God*; therefore on *Sundays*, and all *Holidays*, and whenever the *Communion Office* is used, we are required to recite the *Nicene Creed* (as it is commonly called) in which those two Articles are explained by the Addition of some other Terms, which are more explicit as to the Divinity of the Son, and of the Holy Ghost. And by the Recital of this Creed on such Occasions, we testify that when at other Times we rehearse the shorter Creed called the *Apostles*, we understand and rehearse it, not in any forced, but in its true, genuine, native, Meaning.

The Athanasian Creed
why enjoined
on some particular Days.

And because even the *Nicene Creed* also has been evaded, or at least does not sufficiently exclude some Heresies which have arisen in the Church, since it was compiled; therefore to express our Detestation of them all, and to shew that we ourselves are infected by none of them; on the great and more solemn Festivals of the Church, (and on so many of the others as may occasion the Recital to be about once in a Month through the whole Year,) at *Morning Prayer*, instead of the *Apostles Creed* the *Confession of our Christian Faith* commonly called the *Creed of St. Athanasius*, is to be sung or said by the Minister and People. Which is a safe Guard and most excellent Defence against

the Evasions and Misrepresentations of Hereticks of whatever Denomination they be, that would pervert either the Doctrine of a *Trinity in Unity*; or that of *Godhead and Manhood in one only Christ*.

Proem.

Now because the explicatory Phrases in the two last mentioned Creeds, the *Nicene* and the *Atbanasian*, (though equally true with the plainer Expressions in the Apostle's Creed) are not altogether so easy and clear, and therefore to many Christians, may want some Explanation; I thought, as I have said, that I could not, when I entered on these Lectures, choose a more useful and instructive Part than to explain these Creeds, where there is any Difficulty in the Terms, and then to shew the Consistency of them with Sense, and upon what Authorities of Scripture they are founded.

The Design of these Lectures.

For this being done, every humble and devout Soul, though not a Master of Disputation, may yet be convinced that our Forms of Faith, do none of them imply either any Contradiction or any Untruth; that there is nothing of Jargon or Heresy in them; nothing contrary to Reason or Sense: nothing but what he may conceive in his Understanding, and consequently that nothing hinders but that if *with his Heart* he believes unto Righteousness, he may *with his Mouth* very safely make Confession unto Salvation.

Not that we pretend to bring down the MYSTERY of the *Trinity* level to common Apprehensions: No; that we hold to be incomprehensible by any human Understanding what ever.

The Mystery, and the Doctrine of the Trinity, &c. how to be distinguished.

Proem ever. It is the *Doctrine* of it only, with which we are concerned: And it is the *Doctrine* only which the *Creeds* deliver: And between the *Mystery* and the *Doctrine* there is a very great Distinction to be made. By a *Divine Mystery* (for of such I am speaking) we mean some Truth not discoverable by Reason, but made known to us by Revelation: And of which, when revealed, we know only the *Reality*, or that such a Thing *is*; and not the *Modus*, or the Manner *how* it is. It is some Thing which upon the Testimony of God we assent to, or believe in the general; though, either for want of further Revelation, or else through the Narrowness of our present Capacities, we cannot comprehend all the Particulars. Thus the Article of the *Trinity* is what we call a *Mystery*: Because, though we believe, upon the Testimony of Revelation, that there is a *Trinity* of *Persons* in the *Unity* of the *Godhead*; yet we do not pretend to comprehend or conceive in what the *Distinctions* of *Persons* consists, or in what manner they are so *united*, as all to make but one God. The same may be said of the Union of *two entire Natures*, the *Godhead* and the *Manhood*, in *one only Christ*. Now concerning each of these Articles, so far as we believe and assent to them, we conceive and understand them; (For there is no Believing or giving Assent to what we do not understand;) and consequently so far we are able to teach. And what we teach concerning these Articles, is the *DOCTRINE* of these Articles: *viz.* that there is a *Trinity in Unity to be worshipped*,

A Divine
Mystery,
what.

The Doctrine
of the Tri-
nity, &c.
what.

shipped, and that God and Man is one Christ. Procem.
 But as to the *Modus* or *Manner*—that is the
 MYSTERY: A Mystery inexplicable: For as
 neither Reason nor Revelation discovers any
 Thing to us, so neither do we presume to teach
 any Thing concerning it. So that a *Mystery*
 does not signify a Doctrine which we both be-
 lieve and teach, though we do not understand
 it; (as our Adversaries sometimes would ex-
 plain it to be;) but it signifies properly an Ar-
 ticle of Faith, which implies some Particulars
 which we do not comprehend; though all
 that we believe or teach about it we do. It is
 an Article about which some Questions may
 be asked, which we cannot resolve. But then
 those Questions are a Part neither of our Doc-
 trine, nor our Faith; which are concerned no
 further than about Questions, which as we are
 able to understand; so also are we able to prove
 and explain.

And with reasonable Minds sure it will be
 no Objection to any Article of Faith, that it
 implies some Things which we cannot explain,
 or which are incomprehensible. For the bare
Incomprehensibility of a Thing is no Argument
 against the *Truth* of it, provided it appears,
 that it is sufficiently revealed in the Holy Scrip-
 tures, which are the Rule of our Faith. For
 if the Revelation be otherwise plain, and such
 as we would accept of, in another Case, and
 about Matters which we can well enough com-
 prehend; we ought not to think it the less so,
 because the Matter to which it relates is such
 as

The Credibil-
 ity of Mys-
 teries.

Proccm. as we know not how to fathom. And here indeed the *Reason* of a Believer properly steps in, viz. not to enquire whether the thing proposed be *comprehensible* or *not*, but whether it be *revealed by God* or *not*. To find out this, Reason *not only may, but ought to* make use of all her Faculties and Powers; to call in all the Assistance she can get both at home and abroad; and to determine at last, with all the Judgment and Sincerity she can. And if after such a serious, sober, impartial and humble Examination, it appears that the Proposition be indeed from God, and has him for its Author; Reason has nothing more to do than (as a great Man *(b)* speaks) “to rise from the Seat of Judgment and resign it to Faith, which either gives or refuses her Assent, not as the thing proposed is *comprehensible* or *not comprehensible*, but as it is *revealed* or *not revealed*.”

For indeed if nothing incomprehensible, or that is above our Reason be to be believed, and it can be proved that several things incomprehensible, or above Reason, are in the Scriptures of the New Testament proposed to our Belief; we shall be obliged in consequence to renounce the Scriptures, as proposing things to us incredible and false. Nor yet shall we stop here, but still be hurried on to deny the very Being of God himself; since Self-existence, Eternity, Omni-presence, Fore-knowledge and other such like Attributes (which are necessary to a God) are as incomprehensible, and as much

(b) Mr. Norris of Reason and Faith, p. 292, 293.

above our Understanding or Reason, as any thing in the Notion of a Trinity can be. So that from the Denial of three Persons (if founded only upon this Principle) we may be quickly brought to deny the one God, and from believing nothing but what we can comprehend, be led directly to believe nothing at all.

But let us endeavour to keep our selves free from Pride and a Conceit of our own Abilities and Strength, the Root and Source of all Error and Heresy. Let us remember that the Mysteries of our Religion are *things which even the Angels desire to look into*, and yet, perhaps, are not able to comprehend them. But whether *they* be or not, it certainly becomes *us*, (who are not Angels, nor *like* Angels yet) to wait for our Vision in the other Life, and to be satisfied and content, with other good Christians, humbly to believe and adore in this. To this End let us bear in Mind the excellent Lesson of the wise Son of Sirach; *Seek not the things that are too hard for thee, neither search the Things that are above thy Strength: But what is commanded thee, think thereupon with Reverence, for it is not needful for thee to see with thine Eyes the Things that are in secret. Be not curious in unnecessary Matters, for more Things are shewed unto thee than Men understand.*

1 Pet. i. 12.

Ecclef. iii.

21, 22, 23.

ADDITIONS and EMENDATIONS.

- Page. Line.
- xvi. 3. on whom.
- 6 25 *To faithful Men.*
58. 9, 10, The last Article of the *Trent* Creed, pronounc-
11. ing all the preceding Articles to be the *true*
Catholick Faith, &c.
- Ibid. 30. *At the End of the long Note in the same Page add*
as follows. — And so again the judicious
Dr. Conybeare: “ Articles of Faith (saith he)
“ in the strictest Sense of that Expression, con-
“ sist only of such Truths, as are fundamental
“ in the Christian Scheme: These are col-
“ lected in the Apostles Creed, and further ex-
“ plained in the Athanasian and Nicene. By
“ Articles of Religion we understand such
“ Truths, as being founded in Scripture, the
“ Word of God, have a certain Evidence: but
“ not bearing so close and immediate Rela-
“ tion to the main Branches of the Christian
“ Scheme, are therefore of an inferior Nature.
“ See his Sermon entitled, The Case of Sub-
“ scription to Articles of Religion considered, p. 7.
59. At the End of the Note (*I*) add, *Dr. Conybeare,*
ibid. p. 10. and p. 24—31.
60. 23. their Engagements.
98. 9. *Symboli Expositionem ambiendam.*
99. 14. the Arian.
117. last *after—from one another:—add—and that he*
must be a distinct Person: For how else can
we reconcile the joining the Power or the In-
spiration of God (which is not a Person) with
the Father and the Son, who certainly are
Persons? If the Holy Spirit be not a Person;
how can the Form of Baptism, I say, be jus-
tified, which distinguishes the Holy Ghost not
only from the Son, but also from the Father,
from

from whom it must be very improperly distinguished, unless it has a distinct Subsistence. But the Form, you see, plainly implies that the Spirit has as real an Existence as the Son, and an Existence as distinct from the Father's as the Son's: And consequently that they are all *Persons distinct* from one another. And so, &c.

36. 8. Add, For though in Christ, (who is God-Man) the *Divine Word* is conscious to his whole Person; *i. e.* not only to the *Divine Nature*, but also to the *Human*; (and that not by such a Knowledge as God knows all Men and all Things, but by such a Consciousness as every Person has of himself;) yet it does not from thence follow, that the *Human Nature* ever was, or is now, conscious to all that the *Word* knows. For to suppose that, would be to suppose that the *Human Nature* can be Omniscient, which it is impossible it should be; and which even the Union of it with the *Divine Nature* in the Person of Christ does not require, as hereafter we shall shew.

- bid. 31. To the *End of the Note [L]* in the same Page, add—Concerning the Heresy of the *Agnoëtæ*, and the Arguments of the ancient Fathers against them, I shall refer the Reader to Dr. *Forbes's Historico-Theologicae*, L. 1. c. 19. and to *Suicer in Kpisc. Thesaur.* Vol. 2. col. 164--70.

38. In the Note (p). Vide *Calovium* apud *Pol.*

40. 31. claims Life as necessarily and essentially, &c.

47. To the Note (a) add Bp. *Pearson* on the Creed, p. 128. and Bp. *Suillingfleet's* Vindication of the Trinity, p. 156—164.

63. 11. some more explicit Texts.

82. 6. After the Word Covenant—place a Mark of Reference: and answering to it in the Notes,

add

Line Page

- add—vide *Gataker* apud *Suicer* Thesaur. in
Bibliotheca. Tom. 1. Col. 624, 625.
209. 3. cannot be so called.
215. last produces from his own Substance the living, &c.
226. in the last Line of Note [c] *Stephanus de Alti-*
mura.
233. Note (f), *Vide Basil. Orat. contra Sabell.* 27.
Tom. 1. p. 604, 605. *Epiphan. Hæres.* 65.
(and 1-60) Tom. 1. p. 515. & *Hæres.* 69. p. 742.
245. 9. and that it was, &c.
263. 30. of all the *African Churches*.
264. 10. for hear next, &c.
269. 1. Four Hundred and Sixty.
- last and the Holy Ghost.
288. 25. & their Term Substance.
305. 29. as they ought to be.
308. In the Note (b). *Epiphan. Hæres.* 30. p. 142.
Theodoret. Hæret. Fab. L. 2. c. 1. p. 218.
332. In the Note (n). *Epiphan. Hæres.* 44. p. 381.
382.
348. 28. After—Human Soul—insert a Mark of Re-
ference: and at the Bottom place this Note
Concerning the Heresy of the *Monothelites*
(who contended that there is but one Will in
Christ) and the Arguments against them, see
Forbes's Instructiones Historico Theolog. L. 9.
per totum.
399. 20. or that Place amongst those many Mansions in
his Father's House, which Christ is gone to
prepare for those, and those only who being
called to the Knowledge of him, believe in
and obey him: All of whom, when he shall
come again he will receive unto himself, the
where he is, they may be also, *John xiv. 2.*
This is, &c.
403. 11. the no absolute Necessity, even in ordinary
Cases, of Baptism; &c.
406. 19. Foundation of the Doctrine of our Redemption
&c.

APOSTOLICAL CREEDS

AND THEIR

CONTENTS.

The FIRST SERMON

I TIM. VI.

20. O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so called:

21. Which some professing, have erred concerning the Faith.

THE inspired St. Paul having finished his first Apostolical Instructions to his (a) genuine and beloved Son in the Faith, directing him how he ought to behave himself in the House of God; subjoins, in the Close, two distinct Charges, the first of which he was to transfer upon others, the second to retain and take upon himself. The latter of these is contained in my Text, and is a Charge he had given him over and over (b) in the Bo-

SERM. I.

The Text
opened.
Chap. i. 2.
C. iii. 15.

(a) Tim. i.

(b) i Tim. i. 3, 4, 19. — iv.
7. — vi. 4.

B

dy

SERM. I. dy of the Epistle, and which he was so intent to have Timothy observe, that, in his second Epistle to him, as soon as he had saluted him, and declared the Affection he had for him, and his Confidence in him, he reminds him of it again, and resumes it as the Foundation of a new Body of Instructions which that Epistle contains. This will appear better if I read my Text, and the parallel Places in the other Epistle, as following one another.

O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so called: which some professing, have erred concerning the Faith.

2 Ep. i. 13. *Hold fast the Form of sound Words, which thou hast heard of me, in Faith and Love which is in Christ Jesus. That good Thing, which was committed unto thee, keep, by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia, be turned away from me; of whom are Phygellus and Hermogenes. Thou therefore my Son be strong in the Grace that is in Christ Jesus. And the Things which thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.*

C. ii. 1, 2. *Continue thou in the Things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.*

C. iii. 14.

As these Passages connect so well together, I shall take the Liberty to look upon them all as my Text: Upon which, in the

The general
Design.

I. FIRST Place, I shall make two or three Observations: From whence I shall

II. After-

II. Afterwards form a Plan, the Execution SERM. I.
of which I trust may answer the End of the
Lecture, which, in hopes of God's most graci-
ous Assistance, I have undertaken for the en-
suing Year.

I. The Observations which I would previ-
ously make upon my Text are these that fol-
low: Observations
on the Text.

1. First, Here is an Intimation of some *Rule of Faith* which the Apostle St. Paul delivered to Timothy, and which Timothy was to transmit and deliver to others at their several *Ordinations*, whereby both he and they were to guide themselves in their *Preaching* and *Doctrine*.

2. Secondly, Here is the Apostle's earnest and often repeated Charge, that Timothy himself, and all whom he ordained, should always keep this Rule of Faith *sound* and *entire*, and be ever cautious of corrupting or adulterating it with any impure or idle Mixtures.

3. Thirdly, Here is a Declaration that they who do so *corrupt* or *adulterate* it, that they who *change*, *add to*, or *diminish*, it, *err* in the essential Points of Christianity, and *apostatize* from it.

On these three Observations I shall lay my Foundation; and then upon the Foundation raise my Superstructure.

My first Observation may properly enough
be subdivided into four. *Viz.* First Observation
subdivided,

SERM. I.

That Timothy had some *System* or *Formulary of Faith* delivered to him by St. Paul.

That it was delivered to him *at his Ordination*.

That he was to *transmit* it down to those whom he should afterwards *ordain* to the Ministry. And

That all that were ordained were to observe it as a *Rule of the Doctrine they preached*.

A System of Belief delivered to Timothy by St. Paul.

And first that Timothy had some *System of Belief* delivered to him by St. Paul, I infer from the Names or Titles which he gives to the Things which he charges Timothy to *keep*, to *hold fast* and to *continue in*. He calls it *that which was committed to his Trust*, or, as the Original (c) signifies, *the Deposit, the good Deposit, the Form of sound Words which he had heard of the Apostle, the Things which he had learned of him, and had been entrusted with*, as the Greek Word (d) ought to be rendered. By these several Characters I take one and the same thing to be intended. And if I am right in that, I think I shall be so, if I interpret them all of some little *Formulary* or *Creed*; or, at least, of some principal Articles or Points of the Christian Religion, which St. Paul had particularly enjoined Timothy to inculcate and insist upon. Interpreters, I know, vary upon the Text: Some understand by it some peculiar *Gifts of the Holy Ghost*, or at least the mini-

(c) Τῆς Παρακαλάσεως, 1 Ep. vi. 20. Τῆς ἀλλῆς Παρακαλάσεως, 2 Ep. i. 14.

(d) Ἐπιστάς, 2 Ep. iii. 14. Vide Estium, & consule Versiones.

sterial Office of an *Evangelist*, conferred upon SERM. II
 Timothy by the Imposition of St. Paul's Hands: But this Sense is by no means compatible with the Words read together. For altho' Timothy was probably endowed with miraculous and supernatural Gifts, and was certainly invested with the Office of an *Evangelist*; yet the *Deposit* here mentioned cannot be understood of his internal Powers, or his external Character, not of any Dignity or Authority conferred upon him; but must necessarily be interpreted of something delivered and committed to him; of something spoke in his Hearing and charged on his Memory. The bare Reading only of some of the Texts will satisfy us of this: *Hold fast the Form of SOUND WORDS, which thou hast HEARD of me: — The things which thou hast HEARD of me, — commit thou to faithful Men, who shall be able to TEACH others also: — Continue thou in the things which thou hast LEARNED — knowing of whom thou hast learned them.* The Apostle, we see, speaks of a *Form of Words*, of a *Form of Words* which was *heard* and *learned* and *taught*: He could not therefore mean any spiritual Gift, or any ecclesiastical Office or Power, which are things of quite a different Nature.

Convinced of this some have imagined the *Scriptures* to be intended under these several Characters: That *they* were the *Deposit*, the good Thing committed to Timothy's Trust, the *Form of sound Words* he was to observe himself, and also to preach and explain to others. But there are several Objections that hinder us from

SERM. I. closing with this Opinion: For first, we have
 St. Paul's own Testimony, that the *Holy Scrip-*
a Ep. iii. 15. *tures* were what Timothy *had known from a*
Child, having been well instructed in them
 through the Care of good Parents, *his Grand-*
C. i. 5. *mother Lois, and his Mother Eunice.* Though
 had Timothy been beholden to St. Paul for the
 Scriptures; had he first received them from him;
 had the Apostle communicated to him either
 the Old Testament in the whole, or any part
 of the New Testament, (as the Gospels or those
 of his own Epistles which were then in Being;) yet
 he would not have communicated them
 by Word of Mouth, he would not have read
 them in his Ears, but have put them into his
 Hands: whereas the *good Deposit* was some-
 thing delivered by *Oral Tradition*, something
 short and committed to Memory.

Besides, the Scriptures were in those Times
 (as they are now, God be praised, in all Churches
 that duly observe them) indifferently communi-
 cated to *all* Believers: Whereas the Things
 which Timothy had heard of St. Paul (be they
 what they will,) were to be given as a Charge
 to the Pastors of the Flock, *to faithful Witnesses*
who should be able to teach, to explain and con-
 firm, them to *others also.* From these Pastors
 they were undoubtedly to be communicated and
 imparted to all Believers, to the Church univer-
 sally: But as *a Trust*, they were to be commit-
 ted to Pastors only; to chosen Men; Men qua-
 lified to be intrusted with them. And this sure
 is a Limitation the Apostle would not have gi-
 ven concerning the Scriptures, though it suited

very

very well with a Rule of Doctrine or Summary of Faith. And so does the very Name which the Apostle gives it: He calls it ὑποῤυσμῶς ὀνότων λόγων, *a Form of sound Words*. What indeed we translate, *Form*, is variously understood and rendered by Interpreters (*e*): Piscator's Sense of it seems to me the most natural and easy; who judges it to be a Metaphor taken from Painters, who draw at first a Sketch or Out-lines of the Picture they design, that when afterwards they come to lay on the Colours, they may keep to proper Shades and Proportions (*f*). Consequently the *Form of sound Words* must signify *some Draught or short Summary of the principal Articles of the Christian Faith, methodically digested*, to the Illustration and Confirmation of which all Timothy's Doctrine should tend, which he should maintain and defend against all Opposers, and a Belief of which he should require of all whom he should initiate into the Christian Religion.

The first and principal of which Articles, be sure, was Faith in the THREE PERSONS who are the ONE GOD of Christians, and in the Name of whom all that were admitted into the Church were baptized; and a Belief that *Jesus was the Son of God*, which Philip, we are told,

(*e*) See Leigh's *Critica Sacra* on ὑποῤυσμῶς.

(*f*) Videtur intelligere brevem ac rudem Descriptionem, seu Consignationem: quam in conspectu habeat, & cujus Ductum sequatur in docendo: Metaphora sumpt-

ta a Pictoribus, qui picturi Imaginem, primo ruditer eam delineant, deinde vivos Colores inducunt, Ductum istorum Lineamentorum sequuntur. Piscator in Loc.

SERM. I required of the Eunuch before he administered that Sacrament to him: Whether these were the *only* Articles of this Apostolick Form, I shall have a proper Occasion to enquire in the Sequel: At present let it suffice that such a Form there seems to have been, some such Form as we in English call a *Creed*; and that some such Form was in all Probability *the Form of sound Words* mentioned in the Text, *the good Thing* with which Timothy was entrusted.

Delivered at
the Time of
his Ordina-
tion,

And that such a Rule was committed to his Trust among other Things *at the Time of his Ordination*, or when he was appointed a Pastor of the Church was the second Part of my first Observation. I do not mean by this, that the Time of his Ordination was the first Time he *heard* or *received* it: That is not likely: Timothy was undoubtedly baptised into the Profession of the Christian Faith, before he was appointed a Preacher of it: And at his *Baptism* he must have become acquainted with the prime Articles of Faith; because all that were baptised (as I shall show hereafter) at the Time of their Baptism declared their Assent to them. When I observe therefore that some Rule of Doctrine was committed to Timothy, at the Time when he was *ordained*; I mean, it was then committed to him as a *Trust*, as a System of Doctrines he was to propagate and teach, which he was to prove and confirm to Gentiles and Jews, and which he was to deposit with other able Men, that so it might be regularly continued down for the Use and Benefit of succeeding Generations. And this I infer from St. Paul's Intimation that the

Things,

Things, which he speaks of, Timothy had heard of him among many Witnesses. For by these Witnesses I am inclined to think the Apostle meant the Presbytery, who joined with St. Paul in laying on their Hands, when Timothy was by Prophecy (that is by a Divine (g) Nomination) ordained Bishop of Ephesus; in the hearing of which Presbyters he probably enjoined him a strict Observance of some Rule of Faith; which he himself, or some of his Collegues in the Apostolate, had compiled; a publick Rehearsal of which by Timothy himself; and a solemn Engagement constantly to inculcate the Doctrines of it on his People, we may conceive to be meant by that good Profession which St. Paul expressly testifies he had professed before many Witnesses. But whether that be so or not; it is most reasonable to suppose that when the Apostle solemnly constituted Timothy a Bishop and Evangelist, he solemnly charged him what Doctrines he should chiefly insist on and defend; and consequently pressed on him a strict Adherence to some Form of Faith in which the Essentials of Christianity were summed up and contained. And what tends to make this the more probable, is what I am to observe next

SERMON

1 Tim. iv.

14.

C. vi. 12.

That whatever it was that Timothy had heard of St. Paul, That he was to transmit to those whom he should ordain, that so it might be handed down to the Church, in perpetual Succession.

To be delivered to others in perpetual Succession.

(g) See 1 Tim. i. 18. and 1 Tim. v. 22. And 1 Cor. xiv. 22.

SERM. I. *cession. The Things which thou hast heard of me*
 (saith the Apostle) *among many Witnesses, the*
same commit thou to faithful Men, who shall be
able to teach others also. This cannot mean on-
 ly the preaching the Doctrines in general which
 he had heard of St. Paul; but must necessarily
 signify (what the Greek Word *παράδοσις* imports)
 the committing to the Trust and Fidelity of o-
 thers some particular Deposit (some System
 of Belief) as we have already seen, which Ti-
 mothy himself had received from the Apostle.
 And these others who were thus to be entrust-
 ed, were to be Men *faithful*, fit to be trusted,
 and Men *able*, well qualified to teach others
 also. They were Men therefore to be set over
 the Flock of God, Pastors of the Church to be
 appointed by Timothy, and who at their Ap-
 pointment were to have the grand important
 Articles of Faith solemnly given them in Charge;
 perhaps as one of the Rites, by which together
 with the Imposition of Timothy's Hands, they
 were invested with their Authority. And a ve-
 ry significant Rite it must have been: For in all
 well constituted and regulated Churches, Men,
 ordained to instruct others, have been ever re-
 quired (and with a great deal *(b)* of Reason) to
 subscribe to the Truth of the Articles and Doc-
 trines, which the Governors of the Church,
 under whom they act, would have the People
 instructed in. And therefore we may reason-
 ably imagine that when Timothy was sending
 forth Preachers into the Churches under his

(b) See Dr. Stebbing's *Methods of supporting Christianity*. C. 2.
 Care;

Care; he should enforce on them the principal SERM. I.
 Articles of Faith, and demand of them strong
 and solemn Assurances of their adhering to
 them. Especially since we are further to ob-
 serve

That such Articles were designed as a *Rule*, Delivered as
a Rule of
Doctrine.
 by which they were to guide and conform them-
 selves in the *Doctrine* they preached. This is
 the Drift the Apostle aims at in all the Texts
 which are at the Head of my Discourse. For
 when he bids Timothy to *keep*, to *hold fast*, to
continue in, the *Deposit*, or *Form of sound*
Words, committed to his Trust; he must neces-
 sarily be understood as enjoining him to observe
 it constantly in his Preaching; always to assert,
 explain and impress the Doctrines of it on the
 Minds of all that heard him. For as those Doc-
 trines were the peculiar Articles, in the Belief
 of which Christianity consisted; they must con-
 sequently be the Articles which must peculiarly
 be insisted on in order to convince and persuade
 Men to be Christians. And therefore the Ap-
 apostle, in very express Terms—*The things*
(saith he) which thou hast heard of me among
many Witnesses, the same commit thou to faithful
Men, who shall be able to teach others also. They
 were to be committed we see to Ministers on
 purpose that they *should* be taught: And *faith-*
ful Men were to be chosen to the Ministry that
 the Church might be sure they *would* be taught.
 For the Doctrines of *Morality*, the Laws of
Right Reason, Religion as discoverable by the
Light of Nature, were not *then* thought suffi-
 cient of themselves to guide Men to Heaven:
 But

SERMON I. But Faith in Jesus, Obedience to his Institutions and Commands, and Salvation in virtue of his Name alone, were Points on which the Preachers of those Times were required to dwell. It was in these things the People were taught to trust: The Revelations of the GOSPEL, the Articles of FAITH, the Doctrines that distinguished CHRISTIANS from Men of all Religions besides, (and not those only that were common to all,) were preached and insisted on by all faithful Ministers of the Word: And they, it seems, were accounted *unfaithful* that preached them not. And for this Reason it is that the Summary of these Doctrines, the Formulary of Faith, of which we are speaking, have those various Titles and Names in Scripture; as 1. *the Form of Doctrine that was delivered;* 2. *the first Principles of the Oracles of God;* 3. *the Principles of the Doctrines of Christ;* 4. *the one Faith;* 5. *the faith once delivered to the Saints;* 6. *the Mystery of Faith which even Deacons were to hold, I suppose in their Preaching;* 7. *the faithful Word which a Bishop must hold fast as he has been taught;* or rather (i) *in his teaching;* and 8. *the Analogy (h) of Faith, according to which even those who were inspired were to teach or prophesy.* For that all or most of these Passages are to be understood of some Apostolick System of Belief, I find Fathers and Interpreters, Authors ancient and modern (l), in general agree. And

1 Rom. vi.

17.

2 Heb. v.

12.

3 Ch. vi.

1, 2.

4 Ephes.

iv. 5.

5 Jude 3.

6 1 Tim.

iii. 9.

7 Tit. i.

9.

8 Rom. xii.

6.

(i) Ἀσχερίμα τὴ κατὰ τὴν πίστιν. Rom. xi. 6.

δοξα καὶ λόγος. Tit. i. 9.

(h) κατὰ τὴν ἀναλογίαν τῆς

(l) See Ashwell on the Apostles Creed. C. 3.

The Deposit to be kept sound and entire.

13

it is to the great Importance of such System **SERM. I**
which these Characters of it speak, that we owe
what I made my

2. Second Observation, viz. *the earnest and repeated Charge* which the Apostle gives, that Timothy himself, and also all that Timothy ordained, should always keep what was committed to his Trust *sound and entire*; and be ever cautious of *corrupting* or *adulterating* it, with any *impure* or *idle Mixtures*. O Timothy, keep that which is committed to thy Trust: Keep it as a Trust, which thou must neither change, nor diminish, nor add to. But which thou must transmit and deliver to others, just as thou receivedst it. This Deposit keep sacred and uncorrupt: *Avoid all prophane and vain Babblings*;—Things divinely revealed attempt not to explain by the inadequate Terms of *humane Philosophy*; neither confound the Christian Mysteries with the idle Tales of *Heathen Theology*. Avoid also all *Oppositions of Science falsely so called*, all *Objections* urged by Men arrogantly pretending to a more deep and exquisite Knowledge than others in the Things of God [A]. Men that have only the *Boastings* of Knowledge, and not the *Reality*, since that Knowledge cannot be true which is opposite to the Truth.

The strict and repeated Charge to Timothy to keep it *sound and entire*.

[A] It was from this Pretence to *extraordinary Knowledge* that the Followers of these Men afterwards assumed the Name of *Gnosticks*, *Gnosticks*, that is, *Men of Knowledge*, or *Knowers*.

Gnosticks, why so called.

Thus.

SERM. I.

Thus does this Apostle in the Postscript to his Epistle, think fit to repeat the Instructions which he had given him more than once in the Epistle itself. He had there bid him *charge some, that they teach no other Doctrine, than what they had received, neither give heed to Fables and endless Genealogies.* If thou put the Brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the Words of Faith, and of good Doctrine whereunto thou hast attained: But refuse profane and old Wives Fables, and exercise thyself rather unto Godliness. Thus I say he charges him in this First Epistle; and when he writes to him next, thus he charges him again. Hold fast the Form of sound Words, which thou hast heard of me; that is, keep them sound and as thou heardst them, in Faith and Love which is in Christ Jesus. That good thing which was committed unto thee keep, whole and entire, if not by thy own Abilities and Strength, yet by the Assistance of the Holy Ghost that dwelleth in us. The Things which thou hast heard of me, those very Things, the same and no other, commit thou to faithful Men, to Men thou darest trust, who shall be able and skilful to teach the very same again to others also. Continue thou in the things, which thou hast learned and been entrusted with, (for so the Word should be rendered) keep them unchanged, as knowing of whom thou hast learned them; viz. of me an Apostle of Christ, which gives them the same Authority and Sanction as to thee, as if thou hadst received them from Christ himself. So
anxious

C. I. 3. 4.

C. iv. 6. 7.

2 Ep. i. 13.

Ver. 14.

C. II. 2.

2 Ep. III.
14.

anxious is St. Paul that his Rule of Faith, be **SERM. I.**
by all that handle it kept whole and entire, pure
and unmixed. And well might he be so, when
he gives us to know that all Corruptions and
Adulterations of this Rule, all Denial of its Ar-
ticles, or changing of the Sense, must be an *Er-
ror* in the *essential* Points of Christianity, and
an *Apostacy* from it.

3. This is the third and last general Obser-
vation I made upon my Text; and what I
found upon the latter part of it, where the A-
postle tells us, that they who *professed*, or rather
proudly boasted their Knowledge in Opposition
to the Simplicity of the Gospel Truths contained
in the Deposit committed to Timothy, *erred*, or
rather *(m)* *missed their Mark*, as *concerning the
Faith*: that is, like unskilful Archers they shot
beside it. Though they aimed at the Truth, their
Philosophy dazzled them and led them from
it: They could not attain to one through the
other: And therefore persisting still to seek it
their own way, they quite lost Sight of it. And
what could be the Consequence where Christi-
anity itself was the Thing mistaken? The Ar-
ticles proposed I have shewed already in part,
and design presently to show more largely, were
the very Essentials of the Christian Religion, in
the right and true Belief of which Christianity
consisted: Consequently they, who disbelieved
or denied the Truth of them, could not be

*Corruption or
Adulteration
of the Rule
of Faith, an
Apostacy
from Chri-
stianity.*

(m) So *ἡσυχῶντες* ought to be | Sense it must be understood in
translated. And in the same | 1 Ep. i. 6, and 2 Ep. ii. 18.

SERMON I Christians. They might believe, very likely, that there was such a Person as Jesus, and that all the Facts recorded of him in the Gospels were really performed: But as they believed not the Truths revealed concerning him, they cannot be said to have believed in him. For on these rest the Faith and Confidence of Christians: What is *said of him*, as well as what was *done by him*, is what we trust to. They therefore who misconstrue the one, as well as they who deny the other, must quit their Pretensions to the Christian Religion, and be content to be ranked with the Apostates from it. *Concerning the Faith*, the Faith of Christians, *they widely err, they miss the Mark*, and hit it not.

This I might prove very largely and clearly from other Places of Scripture, did the Occasion require it, or would my Time permit. But as I have asserted it in general Terms only, perhaps no one will deny it. And therefore having now made use of my Text, so far as it is of Service to introduce me to my general Design; having shewed what Reason we have to believe that the *Deposit* it mentions, the *Form of sound Words* which Timothy had heard, was *some Summary of Faith* handed down by St. Paul to his Successors, and by them again to succeeding Generations; having seen how careful the Apostle was that this should be always a *Rule* to the Church both of Doctrine and Faith; how anxious lest any one should corrupt or defile it, and how heavy a Sentence in such a Case he pronounces; having thus laid a Foundation

tion whereon to build; I shall now set before SERM. I. you a Plan or Sketch of what I would raise for the Superstructure.

I. FIRST then, I would pursue the Traces, General Design of the following Discourse. we have discovered in the Writings of St. Paul, through the first Ages of Christianity, and show from clear Testimonies of the most primitive Writers, that *Formularies of Faith*, some Platforms at least, or Lines of Creeds, were in the most early Times, even in the Times of the Apostles, used by the Church.

II. SECONDLY, I would discover, as far as we have Light, what was the *Extent* of the most primitive Creeds, or of *what Articles* they consisted.

III. THIRDLY, I would show the original *End* and *Design* of Creeds, or for what Purpose they were compiled.

IV. FOURTHLY, I would assert the *Authority* of the Church to *impose* Creeds at first, and afterwards, as there is Occasion, to *explain* and *enlarge* them.

V. FIFTHLY, I would suppose it to be an *Obligation* highly incumbent on the Church, that her Creeds be *sound*, that they contain no other Articles than what are clearly to be proved by the *Holy Scriptures*, from whence only the Creeds must be drawn, and the *main* and *fundamental* Doctrines of which only they ought to express.

On these Generals I will endeavour to be as concise as each Head will allow me to be; and will comprise what I have to say concerning them

SERM. I. them in this and my next immediate Discourse.

After which, I shall, in the five next following, endeavour to show that so far as the Doctrine of a *co-equal and co-eternal Trinity in Unity*, and of the *Incarnation of the Divine Word* is concerned (which Doctrines it is the especial Business of these Lectures to defend) *the three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be receiv'd and believed; for that they may be proved by most certain Warrants of Holy Scripture*, as the eighth of our 39 Articles asserts.—And then, in my final or concluding Discourse, I shall show

That these Doctrines are *essential or fundamental* Articles of Christianity, and consequently that the Belief of them is necessary to Salvation. In the doing of which I shall take Occasion to explain and vindicate those particular Clauses in the *Athanasian Creed* which condemn those who believe them not.

But to proceed now with my present Design, I would

Witnesses of
Creeds in
the Aposto-
lick Age.

I. FIRST, Confirm what I have already said as to the *Being* of Creeds in the *Apostolick* Times, by Testimonies of the most early and undoubted Writers: So far I mean as to show that there were some such Formularies of Faith, as we now call *Creeds*, then used in the Church.

That there was any one particular Form of Words drawn up by all the Apostles together, or agreed to by them all, I pretend not to say.

That

That the Creed which is called *the Apostles Creed* was not theirs, in the Form we now have it, is very certain (n). The proper Name for it is, *the Roman Creed*, it being no other than the Creed of that particular Church, and only called *the Apostles Creed*, because the Creed of an *Apostolick See* [B]. All therefore I aim at is to produce Authorities that some Form or Forms of the principal Articles of the Christian Faith were drawn up so early as in the *Apostolick Age*: —Not that there was any one single, determinate, set, Form of Words received, and agreed to, by all Churches in general: But that the

SERM. I.

The *Apostles Creed*, why so called.

[B] " This Creed of the Church of *Rome* has obtained
 " the Name of the *Apostolick Creed*, for no greater or other
 " Reason than this: It was a Custom to call those Churches,
 " in which any Apostle had personally taught, especially if
 " he had resided there any long Time, or had died there,
 " *Apostolick Churches*. Of these there were a great many in
 " the Eastern Parts: *Jerusalem, Corinth, Ephesus, Antioch,*
 " &c. But in the Western Parts none but *Rome*. In which
 " St. *Paul* and St. *Peter* had lived a considerable time, and
 " were there martyred. So that any one, that in the
 " Western Parts of the World spoke of the *Apostolick*
 " *Church*, was supposed to mean *Rome*; that being the
 " only one in those Parts, and being called emphatically
 " by all the Western Christians, *The Apostolick Church*.
 " And so their Bishop came to be called the *Apostolick Bi-*
 " *shop*; their See, the *Apostolick See*; their Faith, the *Apo-*
 " *stolick Faith*; and among the rest, the Creed that they
 " used, the *Apostolick Creed*. Wall, *Infant Baptism, Part*
 2. c. 9. §. 13. Vol. II. p. 430.

(n) Vide Vossium de tribus | the Creed. p. 24—30. Bing-
 Symbolis, Dissert. 1. Suicer. The- | ham's Antiquities. Lib. 10.
 saur. in Voce Σύμβολον. Vol. II. | c. 3. Sect. 5. &c. Vol. IV.
 col. 1089—93: Dupin. Vol. I. | p. 70—82.
 p. 9—12. Critical History of

SERM. I.  Governors of the several Churches, whether Apostles or their Successors, drew up Formularies of the Faith, as themselves saw proper, which, though differing in Words, were yet as to Substance much the same.

The Testimony of Irenæus.

As an Evidence for this let me produce the truly primitive *Irenæus*, a Disciple of Polycarp, who was a Disciple of St. John: Within fifty Years of which Apostle Irenæus himself lived. And this Irenæus bears his Testimony, that in his Time there was “*an unalterable Canon or Rule of Truth*, which every Man received at his Baptism (o);” the Substance of which Rule he recites at large presently after (p). “The Church (saith he) although dispersed over the whole World, even unto the utmost Bounds of the Earth, having received from the Apostles and their Disciples the Faith in one God Almighty, who made the Heaven, and the Earth, and the Seas, and all Things that are in them; and in one Christ Jesus the Son of God, who was incarnate for our Salvation; and in the Holy Ghost who preached by the Prophets the Dispensations, and the Advents, and the Birth of a Virgin, and the Passion, and the Resurrection from the Dead, and the Ascension of the beloved Christ Jesus our Lord with his Flesh into the Heavens, and his coming again from the Heavens in the Glory of the Father to recapitulate all

(o) Ὁ τοῖς κανόνα τῆς ἀληθείας ἀκλιῆ, ἐν ἑαυτῷ κατέχων, διὰ τοῦ βαπτίσματος ἔλαβεν. κ. γ. λ. | *Iren. L. 1. c. 9. p. 46.*
 (p) *Ib. c. 10. p. 48.*

“ things, and to raise all the Flesh of all Man-
 “ kind; that according to the good Will of
 “ the invisible Father, every Knee of Things
 “ in Heaven, and Things on Earth, and
 “ Things under the Earth should bow to Christ
 “ Jesus, our Lord, and God, and Saviour,
 “ and King; and that every Tongue should
 “ confess to him, and that he should pass
 “ a just Judgment upon all; and that he
 “ should send the Angels that transgressed
 “ and apostatized, and the ungodly, and the
 “ unrighteous, and lawless, and blaspheming
 “ Men into everlasting Fire; but that granting
 “ Life to the Righteous, and Holy, and to
 “ those that keep his Commandments and a-
 “ bide in his Love, (some from the beginning,
 “ and some after Repentance) he should be-
 “ stow upon them Incorruption, and invest
 “ them with everlasting Glory;

“ The Church (saith the Blessed Martyr)
 “ although dispersed through the whole World,
 “ having received this Preaching and this Faith,
 “ carefully preserves it as inhabiting one House.
 “ These things she believes as having one Soul
 “ and one Heart; and these things she harmo-
 “ niously preaches, and teaches, and delivers
 “ down with one Mouth. For though (saith he)
 “ there are different Languages in the World,
 “ yet the Force of the Tradition is one and the
 “ same: And neither the Churches that are
 “ founded in *Germany*, nor those in *Spain*, nor
 “ in *France*, nor in the *East*, nor in *Egypt*,
 “ nor in *Africa*, nor in the *middle Parts of the*
 “ *World* [by which, according to the Opinion

SERM. I. of those Times, he meant *Jerusalem* and the neighbouring Churches] either received
 “ or delivered any other Faith. But as the
 “ Sun, which enlightens the whole World is
 “ the same, so does the Preaching of this Truth
 “ every where shine forth, and enlighten all
 “ that desire to come to the Knowledge of
 “ Truth. The most eloquent among all the
 “ Bishops themselves will preach no other Doc-
 “ trine than this (for no one must presume fur-
 “ ther than his Master taught him) nor yet
 “ will the meanest Speaker diminish from this
 “ Tradition. For the Faith itself being one and
 “ the same, neither has he, that is able to say
 “ the most of it, ever enlarged it, or he, that
 “ uses but few Words, taken any thing from
 “ it.

Thus early have we an Account of a Sum-
 mary of Doctrine received all over the Christian
 World, and vouched to have been derived from
 the Apostles and their Disciples, by an unex-
 ceptionable Witness, who lived within less than
 half a Century of the one, and was many Years
 contemporary with the others. And therefore
 he calls the Creed *a Tradition*, as being a Form
 handed down from their Fathers; “ a Tradi-
 “ tion (as he tells us in another (q) Place) which
 “ the Apostles themselves delivered to those to
 “ whom they committed their Churches, and
 “ which therefore we must have received, al-

(q) *Quid autem si neque A-* | *nem sequi Traditionis, quam tra-*
postoli quidem scripturas reliquis- | *diderunt iis quibus committebant*
sent nobis, nonne oportebat Ordi- | *Ecclesias? L. 3. c. 4. p. 178.*

“ tho’ they had not left us any Scriptures [c].” SERM. I.
 This is a plain Declaration that the Apostles themselves delivered to their Successors in Charge, and by *oral Tradition*, some System of Belief, some Formulary of Doctrines, besides the Gospels and Epistles which they left us in writing.

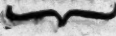
Nor can any thing less be intended by *Tertullian* (who in some part of his Life, must have been contemporary with *Irenæus*) in the Characters which he gives of those *Forms of Faith* which we meet with in several parts of his Works: I call them *Forms*, because he expresses the Faith every time in different Phrases: But the Substance of the Articles, and the Order they are expressed in, are very nearly the same in all. And therefore he always speaks of them as one and the same Rule of Faith. “ A Rule of Faith which was *one altogether, only one, immoveable and not to be reformed, viz.* of be-

The Testimony of *Tertullian*.

[c] To prove this, the good Father instances “ in the many barbarous Nations, where those, that believed, had the true Faith, (their Salvation) without Paper and Ink written in their Hearts, they diligently preserving that ancient Tradition, which the very Apostles themselves had delivered: Believing in one God, the Maker of Heaven and Earth, and of all Things that are therein, through Christ Jesus the Son of God; who, out of his most exceeding Love to the Work of his Hands, bore that Generation which was of the Virgin, he himself uniting Man by himself to God: And having suffered under Pontius Pilate, and rising again, and being received in Splendor, he shall come again in Glory, the Saviour of those who are saved, and the Judge of those who are judged, and send into eternal Fire all Depravers of his Truth, and Despisers of his Father and his Coming.

Another Creed from *Irenæus*.

SERM. I.



Another
Creed of Ter-
tullian.

“ lieving in one only God Almighty the Maker
 “ of the World, and in his Son Jesus Christ, born
 “ of the Virgin Mary, crucified under Pontius
 “ Pilate, raised again the third Day from the
 “ Dead, received into Heaven, sitting now at
 “ the Right-hand of the Father, to come again
 “ to judge the Quick and the Dead, by the Re-
 “ surrection of the Flesh also (r). In another
 Place he gives us another Form though pretty
 much the same. “ The Rule of Faith (saith he)
 “ that we may now profess what we believe, is
 “ that, in which we believe that God is altoge-
 “ ther one, nor any other than the Maker of the
 “ World, who produced all things from nothing,
 “ by his Word sent forth the First of all things :
 “ That that Word (called his Son) was in the
 “ Name of God, seen in divers manners by the
 “ Patriarchs, heard always in the Prophets,
 “ and was at last brought down by the Spirit
 “ and Power of God the Father into the Vir-
 “ gin Mary, and was made Flesh in her
 “ Womb, and was born of her Man, and
 “ was Jesus Christ : That then he preached a
 “ new Law, and a new Promise of the King-
 “ dom of Heaven, did Miracles, was fastened
 “ to the Cross, rose again the third Day, was
 “ taken up into Heaven to sit at the Right-
 “ hand of the Father, sent in his stead the
 “ Power of the Holy Ghost to guide them that
 “ believe: That he will come again with Bright-

(r) *Regula quidem Fidei una | unicum Deum omnipotentem, &c.*
omnino est, sola, immobilis & ir-
reformabilis, credendi scilicet in | *De veland. Virg. c. 1. p. 309.*

“ nefs to receive the Saints into the Fruit of SERM. L
 “ eternal Life and the Heavenly Promises, and
 “ to adjudge the Profane to perpetual Fire, both
 “ one and the other being raised, by the Resur-
 “ rection of the Flesh.
 “ This Rule (saith he) being, as shall be
 “ proved, instituted by Christ, has no Disputes
 “ concerning it, but what Hereticks bring
 “ in, or what creates Hereticks (s). A Rule
 “ (as once more he says elsewhere (t)) that
 “ was derived down from the Beginning of
 “ the Gospel, and was in Being before the
 “ earliest Heresies, much more before that of
 “ Praxeas, which was but of Yesterday in
 “ Comparison with it [D].

[D] The Creed in this Place is this that follows.

“ We believe in one only God, but under this Dispensa-
 “ tion which we call the *Oeconomy*, that there is also a Son
 “ of this one God, his Word, who came forth from him,
 “ by whom all things were made, and without whom no-
 “ thing was made: That this [Word] was sent by the Fa-
 “ ther into the Virgin, and of her was born Man and
 “ God, the Son of Man, and the Son of God, and was
 “ named Jesus Christ: That this same suffered, this same
 “ was dead, and buried according to the Scriptures, was
 “ raised again by the Father and taken up again into Hea-
 “ ven, to sit at the Right-hand of the Father, being to
 “ come again to judge the Quick and the Dead. Who sent
 “ from thence from his Father, according to his Promise,
 “ the

Another
 Creed of
 Tertullian.

(s) *Hæc Regula a Christo, ut probabitur, instituta nullas habet apud nos Quæstiones, nisi quas Hereses inferunt, & quæ Hereticos faciunt. De Præscript. adv. Hæret. c. 13. p. 333.*

(t) *Hanc Regulam ab initio*

Evangelii decucurrisset, etiam ante priores quosque Hæreticos, nedum ante Praxeam hesternum, probabit tam ipsa Posteritas omnium Hæreticorum, quam ipsa Novellitas Praxeæ hesterni. Adv. Praxeam. c. 2. p. 844.

These

SERM. I.

These Testimonies would incline one to think, not only that some Summaries of Faith were given by the Apostles as Rules of Preaching to those whom they set over the Churches founded by them, but also that those Apostolick Summaries were larger and fuller than some learned Men have been willing to allow. Let us therefore endeavour

Of what Articles the first Creeds consisted.

II. SECONDLY, To discover, as far as we can gain any Light, what was the *Extent* of these Summaries, or of *what Articles* they generally consisted. *Episcopus* and his Followers would have us believe that the *Baptismal* Creed in the *Apostolick* Times, was only a Repetition of the Form which our Saviour prescribed to be used in the Administration of that Sacrament; and that it contained no more than these Words:—*I believe in God, the Father, the Son, and the Holy Ghost* (u). And thus far his learned Antagonist, as to the Consequences he would deduce from thence, joins Issue with him: He allows that the ancient Profession at Baptism was generally conceived in those Words [E]. And where the ju-

“ the Holy Ghost the Comforter, the Sanctifier of the Faith
“ of those who believe in the Father, and in the Son, and
“ in the Holy Ghost.

[E] *Formula, quâ primitus ad Baptismum venientes Fidem suam de SS. Trinitate profitebantur, simplex erat, atque his*
vere

(u) *Antiquissimum, quodque in primâ Baptismi Administratione, jam inde ab ipsis Apostolorum temporibus usitabatur, hoc erat,*

Credo in Deum, Patrem, Filium, & Spiritum Sanctum. Episcop. Instit. L. 4. Sect. 2. c. 34. Vol. I. p. 340.

dicious

dicious *Bull* concedes, a Man ought to examine things well before he disputes. And yet the good and pious *Grabe*, who was not less eminently modest than learned, thought the Question worth looking into again: and, after an accurate Consideration of the Holy Scriptures, and of Consequences to be fairly deduced from them, was of Opinion that the first Lines of the Creed used in the most ancient Administration of Baptism, were larger than the Confession which *Episcopus* allows: So much larger, that, after duly weighing and examining of every Article of what we now call the *Apostles Creed*, he thought it plain, that the Creed used in the Infancy of

SERM. I.

The Opinion of Dr. Grabe,

vere verbis concepta: Credo in Deum, Patrem, & Filium, & Spiritum Sanctum. *Hæc est passiva doctissimorum hodie Theologorum sententia* *.

It may not be improper here to observe, that in most of the ancient Creeds the Article concerning the *Holy Ghost* comes in abruptly, after this manner——*And in the holy Ghost*: Which would induce one to think that that Article originally followed more closely to the second Article——*and in Jesus Christ his only Son our Lord*: And consequently that the whole Creed might be what Bishop *Bull* allows to *Episcopus*, viz. *I believe in God, the Father, and the Son, and the Holy Ghost*. But this can certainly prove no more, than that the Article of the *Holy Ghost* might at first immediately follow the Article of *Jesus Christ being the Son of God*, and that the intermediate Articles were inserted some time, before the Abruptness of the Article——*And in the Holy Ghost*, was taken notice of, and supplied by the Words *I believe*, which were afterwards added.——But at *what Time* they were inserted, or that they were not inserted in the first Ages, can never from this Observation be proved.

* *Bull. Judicium. c. 6. §. 18. p. 331.*

SERM. I. the Church, soon received such Additions to it, as that, in the Apostles Time, and by their Authority, or at least Approbation, it had in it all the Articles which the Apostles Creed now contains, excepting those concerning the *Descent into Hell*, and the *Communion of Saints*, and perhaps also that concerning the *Church*: and therefore that the Creed, as to the Substance of its Articles, is called rightly *Apostolical*, and that it was justly challenged by *Irenæus* as a *Tradition* received from the Apostles and their Disciples.

The Arguments he uses to justify his Claim to the several Articles, are too long to be produced, and yet too close to be abridged: But whoever is curious enough to read them at large will receive ample Satisfaction for the Time it will cost him (x). It must be sufficient in this Place just to recite the two Hypotheses on which he builds, and which, of themselves, speak favourably on his side.

In the former of these Hypotheses he supposes that “ the first Christians, whether they
“ were Converts from *Jews* or *Heathens*, did
“ in the solemn Profession of their Faith at
“ Baptism (either of their own Inclination, or
“ by the Apostles Command) observe one thing
“ which Reason itself dictated, and which the
“ Practice of all Times confirms to have been

(x) See them at the end of | glish Reader may see them in
the sixth Chapter of Bishop Bull's | *Holland's Translation* Vol. II.
Judicium Ecclesiæ Catholicæ, in | p. 229, &c.
Dr. Græbe's Edition. The En-

Of what Articles *the first Creeds consisted.*

29

SERM. I.

“ observed by all that come over from one
“ Sect to another; *viz.* that they should con-
“ fess the Truth of such fundamental Articles
“ (as they are called) of the Church they came
“ over to, as were diametrically opposite to the
“ principal Errors of the Sect which they left.
—In his other Hypothesis, he supposes that
“ the same Primitive Believers before they re-
“ ceived the Sacraments [of the Church] testified
“ their Assent to those Heads of Christian Doc-
“ trines, in which they had beforehand been
“ catechised. For those Doctrines were deli-
“ vered to them, not only that they should em-
“ brace them in their Hearts, but also that they
“ should openly profess them with their
“ Tongues. From whence the Apostle, as soon
“ as he had mentioned *the Word of Faith*, im-
“ mediately adds—*That if thou shalt confess*
“ *with thy Mouth the Lord Jesus, and shalt be-*
“ *lieve in thy Heart, that God hath raised him*
“ *from the Dead, thou shalt be saved: For with*
“ *the Heart Man believeth unto Righteousness;*
“ *and with the Mouth Confession is made unto*
“ *Salvation.*”

Rom. x. 9;
10.

On these Foundations are built the Observa-
tions of the good and learned Dr. *Grabe*, who
further observes that we have even *scriptural*
Authority that there was more expressed in the
Baptismal Confessions of those Times, than
what *Episcopi*’s Creed contains. For that
mentions only Belief *in the Father, and in the*
Son, and in the Holy Ghost: Whereas, in the Ac-
count of the Baptism of the *Æthiopian Eunuch*,
we read that the *Eunuch* in Answer to the

Acts viii.
37.

Question

SERM. I.

Question put to him by *Philip*, replies—I believe that *Christ Jesus* is the Son of God. The Eunuch therefore grounds his Faith in *Jesus Christ*: and that the naming of *Jesus Christ* alone, as the Son of God, was not all he confessed concerning him; we may infer from the Text on which *St. Philip* preached, which would lead him to set forth the *Passion* and *Death* and *Resurrection* of *Jesus*, and which consequently the Eunuch must have declared his Assent to, before *Philip* would have baptised him (y).

Acts viii.
32, 33.

Professions at
Baptism ori-
ginally larger
than the
Form of
Baptism it-
self.

And that the *Responses at Baptism* were, very soon, larger than the Form itself, in which (according to the Institution of our Lord) the Person was to be baptised, we have early Testimonies: not only of *Tertullian*, who, among some Instances of a Tradition, immemorial in his Time, reckons up the Custom of making larger Responses at the Time of Baptism, than *Christ* had

(y) *Spado*, inquit, ille, quem *Philippus* baptizavit, nihil plus dixit, quam, Credo Filium Dei esse *Jesus Christum*; & in hac Professione continuo baptizatus est. Num ergo placet, ut hoc solum *Homines* respondeant, & continuo baptizentur? Nihil de Spiritu Sancto? Nihil de Sanctâ Ecclesiâ? Nihil de Remissione Peccatorum? Nihil de Resurrectione Mortuorum? Postremo de ipso *Jesu Christo*, nihil nisi quia Filius Dei est; non de Incarnatione ejus ex Virgine, de Passione, de Morte Crucis, de Sepultura, de tertii Diei Resurrectio-

ne, de Ascensione, ac Sede ad Dextram Patris aliquid dicendum est Catechizanti, ac profitendum Credenti. Si enim *Spado* cum respondisset, Credo Filium Dei esse *Jesus Christum*, hoc ei sufficere visum est, ut continuo baptizatus abscederet; cur non id sequimur, atque auferimus cetera quæ necesse habemus, etiam cum ad baptizandum Temporis urgit Angustia, exprimere, interrogando ut baptizandus ad cuncta respondeat, etiamsi ea Memoria mandare non valuit. Aug. de Fid. & Op. cap. 9. Tom. 4. Fol. 15. B. C.

pre-

prescribed (z); and who also records the Pro-
fession of Faith in the *Nativity*, and *Passion*, and
Resurrection of Jesus, at the same Sacrament
(a); and further testifies that the Article of the
Church was also added (b): But we have also
the more ancient *Justin Martyr*, who lived
very near the Times of the Apostles, and yet
witnesses that Baptism was then administred
“ in the Name of God, the Father and Lord of
“ all things, and of Jesus Christ who was cruci-
“ fied under Pontius Pilate, and of the Holy
“ Ghost who foretold all things concerning Christ
“ by the Prophets (c). ”

Thus far we can aver from the apostolical
and ancient Professions at Baptism: But
if a Recapitulation of several of the Articles,
successively as they stand in all regular Creeds,
would be allowed of any Weight to prove
that the Author had a Creed in his Mind; I
would ascend to a much higher and indisputa-
ble Authority, and yet extend and enlarge my

Articles of
the Creed e-
numerated
by St. Peter.

(z) *Ter mergitur, amplius
aliquid respondentes, quam Domi-
nus in Evangelio determinavit.*
Tertul. de Coron. Mil. c. 3.
p. 289.

(a) *Fuerit Salus retro per Fi-
dem nudam ante Domini Passio-
nem & Resurrectionem: At ubi
Fides autem est credendi in Nati-
vitatem, Passionem, Resurrecti-
onemque ejus, addita est Ampli-
atio Sacramento, Obfignatio Bap-
tismi, &c. de Bapt. cap. 13.*
p. 391.

(b) *Cum autem sub tribus,
& Testatio Fidei, & sponsio sa-*

*lutis pignerentur, necessario ad-
jicitur Ecclesie Mentio: Qua-
niam ubi tres, id est, Pater &
Filius & Spiritus Sanctus, ibi
Ecclesia quæ trium Corpus est.*
Ib. c. 6. p. 389.

(c) Ἐν ὀνόματι τοῦ Πατρὸς
τῶν ὁλῶν, καὶ δισπότου Θεοῦ, —
καὶ ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
σταυρωθέντος ἐν Ποντίῳ Πιλάτῳ, καὶ
ἐν ὀνόματι Πνεύματος ἁγίου, ὁ δὲ
τῶν Προφῆταιν προεκήρυξε τὰ κατὰ
τὸν Ἰησοῦ πάντα, ὁ φωτισόμενος
λέγεται. *Just. Mart. Apol. 1.*
c. 79, 80. p. 116, 118.

SERM. I. Creed to a greater Length than the Scriptures as yet have been brought to supply. For I would refer to the famous Passage in the Close of the third Chapter of the first Epistle of St. Peter; where, if I were allowed to explain the nineteenth Verse of the *Descent of our Saviour's Soul into Hell*; (and the good and ingenuous Bishop Beveridge "confesses that if a Man be resolved " to hold it in that Sense, he knows no Reasons strong enough to draw him from his " Error in it. For he is sure that the ancient " Syriack, and Arabick, and Ethiopick Versions seem clearly to carry the sense that " way (d); if therefore I say this much controverted Place may be understood at last, as it was formerly, of the *Descent into Hell* [F];)

2 Pet. iii.
18, 19,

2 Pet. iii.
19, 20. probably meant
of the Descent into
Hell.

[F] Πνεῦμα in v. 18. is opposed to Σαρκι, and therefore may as well be understood of our Saviour's human Soul or Spirit, or the Πνεῦμα which he resigned to his Father on the Cross (Luke xxiii. 46.) as of the Divine Spirit or Holy Ghost. And ζωνοῦνδαις may be used as synonymous to ζωογονεῖν, which signifies being kept or preserved alive. Luke xvii. 33. Acts vii. 19. Compare also Judges viii. 19. 1 Sam. xxvii. 9, 11. 2 Kings vii. 4. LXX.

The nineteenth Verse directly affirms that they were *Spirits* our Saviour preached to, and that they were *in Prison* when he preached to them: But no clear Text, I believe, can be produced where the Word *Spirits* is used for *Men in the Flesh*, or *Spirits in Prison* for *Men under the Dominion or Bondage of Sin*: Whereas the Phrase is a proper Expression for Souls confined in a *separate State*. (See Rev. xx. 7.) So that the proper rendering in this Place I should think would be this—*Being put to Death in the Flesh, but preserved*

(d) Beveridge on the 39 Articles, p. 75, 76.

we have then our Saviour's Sufferings, Death, Descent into Hell, Resurrection from the Dead, Ascension into Heaven, Session at the Right-hand of God, the Subjection of all the Angelick Powers to him, and a few Verses afterwards, his Return again to judge the Quick and the Dead, and in this third Chapter, Baptism for the Remission of Sins,

1 Pet. iv. 5.

serv'd alive in his Soul, *in* *q*, in which he went and preached to the Spirits in Prison, that is, to them that were dead, to whom, the Apostle says in the next Chapter (ver. 6.) the Gospel was preached: And the Dead he there mentions in Opposition and Contradistinction to the Quick, whom he had mentioned Ver. 5. St. Peter seeming to have had in his Mind, a Passage which Justin Martyr complains was erased out of the Prophecy of Jeremiab by the Jews, viz. The Lord, the Holy God of Israel, remembered his Dead, which slept in the Dust of the Earth, and descended to them, that he might preach unto them his Salvation *. The same Passage is also cited four several Times by Irenæus †. But whether this was ever a genuine Passage of the Prophet or not; our rendering of the Passage of St. Peter before us is confirmed, as Bishop Beveridge observes, by the old Syriac, Arabic, and Ethiopic Versions; it agrees with the Interpretation of the most ancient Fathers ‡; it literally fulfils several Prophecies of our Saviour; (See Isai. xlii. 7. and lxi. 1. and Zech. ix. 11.) and it best suits with the Apostle's Design through the whole Context, which is to enumerate in Order, the principal Actions of our Saviour, as I have observed above. Whereas if the Words are to be understood of our Saviour's Preaching by his Spirit to the old World thro' the Ministry of Noah; it is hard to give a Reason why the Apostle

¶ Just. Mart. Trypho. p. 220.
 † Viz. d. l. 3. c. 20. §. 4.
 p. 214. & l. 4. c. 22. §. 1.
 p. 259. & c. 33. §. 12.
 p. 273. & l. 5. c. 31. §. 1.
 p. 330.

‡ See Pearson on the Creed,
 p. 228, 241, 242. and Beve-
 ridge on the 39 Articles, p. 75,
 76.

SERM. I. all mentioned within the Compass of a few Lines, subsequent to one another, in the Order they should be placed in by the Nature of Things: And mentioned and brought in without any seeming Necessity from the Subject Matter the Apostle was upon; but rather with a Design (as he had Occasion to mention one fundamental Article of the Creed, viz. the *Sufferings* of the Blessed Jesus) to subjoin in a Parenthesis the rest that followed and were consequent upon it.

But as I hint this as a Conjecture only, it becomes me to submit it: And therefore I shall proceed from Inferences and Conclusions from Apostolick Writings, to the clearer Testimonies of Authors, who though they lived later in Time, have more exactly given us the Creeds of several particular Churches, and in the very Words and express Terms, in which the Catechumens (or Candidates for Baptism) were to recite or to respond to them, at the Time of their Baptism.

Apostle should here introduce it. Neither would it so well agree with the Participle *καταβὰς*, which supposes a *local* Descent or Motion of the *Divine*.

Induced by these and perhaps other Considerations our Reformers at first, when they drew up our Articles in the Year 1552, founded the third Article concerning the *Going down of Christ into Hell* upon this very Passage. That Article, when first published running (when translated into English) thus.

“ As Christ died and was buried for us; so also it is to be believed that he went down into Hell: For his Body lay in the Sepulchre till his Resurrection, but his Spirit which was sent forth from him, was with the Spirits which were in Prison, or Hell, and preached to the same, as the Place of *Peter* does witness.

For perhaps it may be urged that the SERM. II
Forms I have produced from *Irenæus* and *Tertullian*, were rather *Paraphrases*, than exact
Transcripts of the Creeds of their Times: And
so far I am very willing to concede; But I can-
not persuade myself that they were Creeds whol-
ly of their own Invention or Compiling. *Para-* Creeds kept
secret formerly,
and why.
phrases I can readily conceive them to be.
And so much the rather, because we know that
the very Form or Words of the Creed itself,
were not in ancient Times committed ordina-
rily to Writing, but kept as *Irenæus* and *Je-*
rom speak in the *fleshy Tables of the Heart* (e);
that so they might not come to the Knowledge
of Unbelievers. For which Reason *Sozomen*
was persuaded not to insert a Copy of the *Ni-*
cene Creed into his History, because it was
probable many uninitiated Persons would read
his Book, who ought not to read or hear
the Creed (f). For the exact and verbal
Form of the Creed, as it was recited at Bap-
tism, was studiously concealed from the Pagan
World, and not revealed to the Catechumens
themselves, till just before their Baptism or In-
itiation in the Christian Mysteries, when it was
delivered to them as a secret Mark or Token
by which the Faithful in all Parts of the World
might, without any Danger, make themselves

(e) *Sine Charta & Atramento scriptam habemus, per Spiritum, in Cordibus suis Salutem.*
Iren. L. 3. c. 4. p. 178. In Symbolo Fidei & Spei nostræ, quod, ab Apostolis traditum, non scribitur in Charta & Atramento, sed in

Tabulis Cordis carnalibus; &c.
Hieron. Ep. 61. ad Pammach. c. 9. vel in Edit. Benedict. Ep. 38. Tom. 4. col. 323.

(f) *Sozomen. L. 1. c. 20. p. 38, 39.*

SERM. I. known to one another, and discover whether Strangers, pretending to Christianity, were real or true Believers or not (g) [G].

The Creed,
why called
Symbol.

[G] From this Usage it is supposed the Creed took the Name of *Symbolum*, a Word fetched (most likely) from military Affairs; it being customary in Civil Wars, where the Arms, Language, and Manner of Fighting in both Armies are the same, for every General to give his Soldiers a distinct *Symbol*, that is, a Watch-word or Sign; that if one met another, whom he had Reason to mistrust, by asking him the *Symbol* he might discover whether he was Friend or Foe*. In like manner, (as some think †,) the true Soldiers of Jesus Christ knew and distinguished one another by the Form of the Creed, which therefore was called the *Symbol* or *Sign*. A late learned and ingenious Author, who allows that "this may be in part the Sense of the Word, yet "does not apprehend that it comes up to the full Intent "thereof; nor does he think it should be derived from a "Military Custom, but rather from something which in its "own Nature is more correspondent and agreeable to the "Worship and Service of God, wherein the Creed is used.

" And

(g) Critical History of the Creed. p. 20—23.

* Ruffin. in *Symb.* 17. ad *Calcem* Cypriani. Edit. Oxon.

† *Symboli* hujus Institutionem quod attinet; Ruffinus in *Expositione Symboli*, & Augustinus *Lib. 1. de Symbolo ad Catechumenos*, c. 1. & *Serm. 181. de Tempore*. Et Autor *Sermonis 115. de Tempore*, inter *Sermones illos Augustini*. Et *Isidorus Hispalensis*, *Lib. 6. Originum*. c. 9. Et *Etherius ac Beatus*, *Lib. 1. contra Elipandum*. Tom. 4. Part. 2. col. 506. Edit. 4. Et *Rabanus Maurus*, *Lib. 2. de Institutione Clericorum*, c. 56. scri-

bunt se a Majoribus traditum accepisse, institutum esse hoc *Symbolum* ab Apostolis; ad diversas Nationes, ad prædicandum Evangelium discessuris, ut omnes ubique Fideles summam hanc brevem haberent illius Doctrinæ quæ ab omnibus unanimiter prædicatur; & *Symbolo* hoc, veluti Tessera militari, discernerentur Fideles ab aliis Sectis. Forbes. *Instruct. Historico-Theologicæ*. L. 1. c. 1. §. 2. Vol. 2. p. 1. Vide etiam Suicer. *Thesaur. in Σύμβολον*, Vol. 2. col. 1084, 1085.

And

And therefore it is no wonder if some of the Ancients, when giving an Account of the main Articles of the Christian Faith, should do it, not in the very Form, or express Words, of the Creed, but by giving the general Sense and Contents of it in other Words, and those more

“ And therefore he is of Opinion, the Signification of the
 “ Word is more naturally to be fetched from the *Sacra*,
 “ or religious Services of the Heathens (if Idolatry, Impu-
 “ rity, and Inhumanity may be permitted to pass under that
 “ Name) where those who were initiated in their Mysteries
 “ and admitted to the Knowledge of their peculiar Ser-
 “ vices, which were hidden and concealed from the great-
 “ est part of the idolatrous Multitudes, had certain Signs
 “ or Marks, called *Symbola*, delivered unto them, by which
 “ they mutually knew each other, and upon the declaring
 “ of them, were without Scruple admitted in any Temple,
 “ to the secret Worship and Rites of that God, whose Sym-
 “ bols they had received *. And it must be granted that
 this Author has abundantly proved the Use of such *Symbols*
 among the Heathen, both from Heathen and Christian
 Writers †. But then he alledges no Authorities that the
 Creed was called by the Name of *Symbol*, in Imitation of
 that Heathen Practice. And therefore though this be an in-
 genious Conjecture, it is some Prejudice against it, that this
 Derivation is never mentioned or hinted at by any of the
 Ancients. “ Neither is it very likely (as another learned
 “ Author observes) that the Christians would have so nice
 “ a Regard to the abominable and filthy Mysteries of the
 “ Heathen, as to chuse that Signification of the Name
 “ *Symbol* for the Creed; when with much more Decency,
 “ it might be fetched from the innocent and ordinary Cus-
 “ toms used in *Military* Affairs, from which it is with great
 “ Probability derived, both by ancient and modern
 “ Writers ‡.

* *Critical History of the Creed.*

p. 11.

† Ibid. p. 11—19.

‡ Bingham's *Antiquities. L.*

10. c. 3. §. 1. Vol. 4. p. 67.

SERM. I adapted to the Subject or Occasion upon which they were writing. But in After-Times, when the very Forms of the Creeds could no longer be kept secret, but became publick and known; so that the Writers of the Church found it to be of no longer Use to be on the Reserve, we meet with the very Creeds of several Churches: that is, the exact Formularies which were expounded and delivered to the Catechumens, and in the very Words of which Forms they were obliged, when baptised, to make Profession of their Christianity.

*The Creed of Jerusalem
very probably the first
Creed.*

The two most ancient we meet with, as the most undoubted publick Creeds of those Churches whose Names they bear, are the Creeds of *Jerusalem* and of *Cæsarea* in Palestine. *Jerusalem*, though subject to *Cæsarea*, as its Metropolis, was yet, in Point of Time before it, being the first Church in the World, and so *the Mother of all Churches*, as the Fathers assembled at the Council of Constantinople justly called her (b). For there the great Mysteries of our Salvation were transacted; there the Preaching of the Gospel commenced: According as the Evangelical Prophet had foretold, *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* And therefore, (notwithstanding the Story concerning the Apostles meeting together at Jerusalem by mutual Consent to compose a Creed, and each one's throwing in a particular Article, in order to complete it, has been often and clearly proved

Isai. li. 3.

(b) Theodoret. E. H. L. 5. c. 9. p. 207.

a Fable (i); yet) it is not at all improbable that *Jerusalem* might be the Place in which the first Formulary of Faith was compiled, and that the *Creed of Jerusalem*, (still preserved in the Works of St. Cyril, a very ancient and most excellent Bishop of that Church) is the very Creed. For that Father in the Close of some Catechetical Lectures he read upon it, calls it the *Holy and Apostolical Faith delivered down to us for our Profession* (k); meaning, one would think, an *Holy and Apostolical Creed*, delivered down for the Confession of our Faith. For *nisis* or *Faith* is the Appellation he gives the Creed through all his Lectures. From whence we may infer that he looked on it as the Composure of *Apostolical Men*, that is, of such as lived in, or soon after, the Apostolick Age; and who drew it up as an Antidote against some Heresies which began early to infest the Eastern Parts of the Church. And what seems to make more for the Antiquity of this Creed is, that the *Arians*, (who prevailed chiefly in the East, where this Creed was received,) when they severally give in their Confessions of the Faith, as they pretend they had received it from the Beginning, express it in Words as near as they could possibly to the very Words of the *Jerusalem Creed*, that so it might not be objected to them, that they had deviated from the ancientest Form of Faith (l). The

(i) See as in the Note (u) Page 19.

(k) Πρὸ τῆς παραδοθείσης ὑμῖν ἐκ τῶν ἀποστόλων αἰτίας καὶ ἀποστο-

λικῆς Πίστεως. Cat. 18. §. 32.

p. 300.

(l) Bull. Judicium c. 6. §.

20. p. 333.

SERM. I. Creed of *Jerusalem* therefore certainly very much deserves our Attention: And therefore I shall here collect and put together (from the Lectures of St. *Cyril*) the several Articles of it according to the natural Order in which they should stand, and in which he expounds them.

The Form of
the *Jerusa-*
l.m. Creed.

“ We believe in one God, the Father Al-
mighty, Maker of Heaven and Earth, and
of all Things visible and invisible (*m*).

“ And in one Lord Jesus Christ the Son of
God, the only begotten, begotten of the
Father, very God, before all Worlds, by
whom all things were made (*n*). Who was
incarnate and made Man (*o*), was crucified
and buried (*p*), rose again from the Dead
the third Day, and ascended into the Hea-
vens, and sat down at the Right-hand of the
Father (*q*), and will come again in Glory to
judge the Quick and the Dead, of whose
Kingdom there shall be no End (*r*).

“ And in one Holy Ghost, the Comforter, who
spake by the Prophets (*s*); and in one Baptism
of Repentance for the Remission of Sins (*t*);
and in one Holy Catholick Church; and in
the Resurrection of the Flesh; and in the
Life everlasting (*u*).

The Creed of
Cæsarea.

Thus ran the ancient Creed of *Jerusalem*:
That of *Cæsarea* is pretty much like it, and

(<i>m</i>) <i>Cat.</i> 7. §. 4. p. 114.	§. 24. p. 217. & <i>Cat.</i> 15.
& <i>Cat.</i> 9. §. 4. p. 127.	§. 2. p. 224.
(<i>n</i>) <i>Cat.</i> 11. §. 21. p. 159.	(<i>r</i>) <i>Cat.</i> 15. §. 2. p. 224.
(<i>o</i>) <i>Cat.</i> 12. in <i>Titulo.</i> p.	(<i>s</i>) <i>Cat.</i> 16. in <i>Tit.</i> p. 243.
163. & §. 13. p. 168.	& <i>Cat.</i> 17. §. 3. p. 265.
(<i>p</i>) <i>Cat.</i> 13. in <i>Tit.</i> p. 182.	(<i>t</i>) <i>Cat.</i> 18. §. 22. p. 295.
(<i>q</i>) <i>Cat.</i> 14. in <i>Tit.</i> p. 204.	(<i>u</i>) <i>Cat.</i> 18. in <i>Tit.</i> p. 285.
	& §. 22. p. 295.

could

could not be greatly inferior to it in point of SERM. I.
Antiquity: For *Eusebius*, who was Bishop of that See, when he delivered in a Copy of it to the Council of Nice, told them it was the very Form he had received from his Predecessors the Bishops before him, the Form in which he had been catechised and baptised, the Form which he had always kept to and taught, both whilst he was a Presbyter and since he had been Bishop. And this it is.

“ We believe in one God, the Father Almighty, the Maker of all Things both visible and invisible.

“ And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life; the only begotten Son, born before all Creation, begotten of God the Father before all Worlds, by whom also all things were made, who for our Salvation was incarnate and conversed with Men, and suffered, and rose again the third Day, and ascended to the Father, and shall come again with Glory to judge the Quick and the Dead.

“ And we believe in one Holy Ghost.

“ Every one of these (saith he) we believe to be and exist: The Father truly a Father, the Son truly a Son, and the Holy Ghost, truly a Holy Ghost; even as our Lord, when he sent forth his Disciples to preach, said, *Go ye and disciple all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost (x)*

(x) Socrat. H. E. L. 1. | L. 1. c. 12. p. 38.
c. 8. p. 23. vel Theod. H. E.

SECT. I.

This Creed
approved of
at the Coun-
cil of Nice.

This Form, Eusebius tells us, the Council readily accepted and approved, and whoever compares it with the Nicene Creed as it passed that Council (the Form of which I shall insert below [H],) will find but little difference between them, besides the Addition of the Words, — of the Substance of the Father, and — be- gotten, not made, being of one Substance with the Father : Which Eusebius tells us the Council added.

So that the Nicene Creed was not first drawn up at that Council, as some induced by the Name, might think ; but was an ancient Creed, used long before in the Churches of Palestine, and now approved, with the Addition only of two or three Words, by the Fathers who composed that General Council, and from thence called the Creed of Nice.

The foregoing
Head summed
up.

From what has been said then concerning the Contents or Articles of which the first Creeds

The Creed of
Nice.

[H] “ We believe in one God, the Father Almighty,
“ Maker of all things, visible and invisible.
“ And in one Lord Jesus Christ, the Son of God, be-
“ gotten of the Father, the only begotten, that is, of the
“ Substance of the Father, God of God, Light of Light,
“ very God of very God, begotten, not made, being of
“ one Substance with the Father, by whom all Things were
“ made, both Things in Heaven and Things in Earth,
“ who for us Men and for our Salvation, came down, and
“ was incarnate, and was made Man : He suffered and rose
“ again the third Day, and ascended into Heaven, and
“ shall come again to judge the Quick, and the Dead.
“ And in the Holy Ghost *.

* Socrat. *ibid.* p. 24. *vel* Theod. *ibid.* p. 38.

Of what Articles the first Creeds consisted.

43

consisted, I think it is manifest, that, as our **SERMON**
Blessed Saviour commanded his Disciples to baptise all Nations in the Name of the Father, and of the Son, and of the Holy Ghost; it was the first and principal Care of the Church to instruct her Members that these Three were the one God whom Christians were to adore. Accordingly she insisted on Faith in that Point as the prime Thing, and without Profession of which she would admit none to be baptised, or to profess Christianity. And should we grant to *Episcopus* that the Confession of this Faith, at the Time of Baptism, was originally comprised in the short Form he mentions, viz. *I believe in God, the Father, the Son, and the Holy Ghost*; yet even this Form carries in it a Confession that these three are the God in whom the Person baptised believes: And consequently, if this were the only Confession then demanded at Baptism, it would follow that this Doctrine was looked upon, from the Beginning, as the main Article, or rather as the Sum and Substance, of Christianity.

Episcopus's Form, a full Confession of the Trinity.

But it is certain, (nor does *Episcopus*, nor any of his Party, go about to deny it;) that the Church was not suffered, for any considerable time, to enjoy so concise a Confession of Faith. For many Hereticks arose, too many to name, even while the Apostles themselves were living, who took much Pains to represent the Son of God, as a Being diverse and separate from the Father, and in Dignity and Nature inferior to him. And therefore the Apostles or their immediate Successors found themselves obliged

SERM. I. obliged to require larger and more explicit Confessions of Faith from Persons that offered themselves to Baptism, and from all with whom they would hold Communion: viz. such as might more clearly express their Belief in the Son's Divinity, and of some other Articles of the Christian Faith, which those early Hereticks did in like manner oppose. Infomuch that it appears from the Creeds and the Accounts of Creeds I have given, that the Creeds of most Churches, especially in the East, not only contained a Profession of Faith in God, *the Father; the Son, and the Holy Ghost*, but also comprised an explicit Confession of the Divine Nature and eternal Generation of the second Person in the Blessed Trinity, *the only begotten Son of God*. And the Reason why they were not also equally explicit as to the Divinity of the third Person, the *Holy Ghost*, was because those early Hereticks had not vented any blasphemous Opinions concerning the Spirit; except their ascribing the Inspiration of the ancient Prophets not to Him, but to some inferior worldly Spirit; in Opposition to which Heresy, He is in one of Irenæus's Confessions stiled *the Holy Ghost who preached by the Prophets* (y), &c. And in the Jerusalem Creed, *the Holy Ghost, the Comforter, who spake by the Prophets* (z). Had the Divinity of the Holy Spirit been more early disputed; the Confession of it, be assured, would have been more early

(y) See pag. 20.

(z) Pag. 40.

Judicium. c. 6. §. 11, 12. p. 127, 128.

Vide Bull.

in the Creeds. The Belief of that Doctrine being not less essential, than that of the Father's being *Maker of all Things*, or of those other Articles which in all the old Creeds are predicated of the Son, or of those that follow the Expression of Faith in the Holy Ghost [1]. All which Articles and the Order of them all (you will observe by comparing them) are much the same. And how shall we account for such an Harmony in the Creeds of different Churches, unless the Articles of which they consist, had been transmitted down as fundamental Articles or Doctrines of Christianity, from the Apostles, or other Apostolick Men, by whom the several Churches were founded. Not that all fundamental Doctrines were ever intended to be comprised in Creeds; (for Creeds were designed as Bars and Fences against Breaches upon the Faith, rather than as Enclosures of the whole Faith (a);) but that no Doctrines

[1] Note that the Reason why the Articles which follow That concerning the Holy Ghost, are omitted in the Creeds of *Cæsarea* and *Nice*, was because in that Council there was no Dispute about those Articles: And therefore both Eusebius and the Council only rehearsed so much of their Creeds, as there was Occasion for to oppose the Herefy of the Arians; leaving the rest to be supplied in each Church, from the Creed which every several Church had used *.

(a) See Dr. Waterland's *Lady Moyer's Lectures*, Sermon 8. p. 321—326. and *Critical History of the Athanasian Creed*. p. 285—289. *Importance* p. 244. *Discourse of Fundamentals*. p. 40—43.

* Bingham's *Antiquities*. L. 10. c. 4. §. 14. Vol. 4. p. 110. See also Bishop Bull. *Judicium*. c. 6. p. 324. and Dr. Berri-man's *Lady Moyer's Lecture*, p. 108 and 309.

SERMON I. were ever inserted, but what were deemed Fundamentals or Essentials, as my next will show.

It is true, as the Apostles, or first Authors of Creeds, inscribed them not on Paper with Ink, but on the fleshly Tables of Mens Hearts, as has already been said (b); and as they might not insist on any certain Form of Words to which all Churches should strictly be confined; each Church might think herself at Liberty to express her Creed, as she did her Liturgy, in her own Phrases, and to take in more or fewer Articles as she saw Occasion, so long as she kept to the Analogy of Faith laid down in Scripture (c). And this may be the Reason, and undoubtedly it was, why we meet with so many Creeds in the first Ages, though agreeing in Substance, yet differing in Expression (d). But that the Expressions of them all were orthodox and pure, as well as the Substance and Articles uniform; we have the Acknowledgment of one who will hardly be suspected of speaking too highly, or too favourably of them.

Dr. Clarke's
Testimony for
the Purity of
the Christianity
of the three
First Centu-
ries.

For Dr. Clarke acknowledges (and it is very fair in him to do so;) that "In the Days of the Apostles, Christianity was perfect; and continued for some Ages in a tolerable Simplicity and Purity of Faith and Manners;

(b) See pag. 35.

(c) See the Critical History of the Apostles Creed. p. 38, 39. and Dr. Waterland's Albanasian Creed, p. 278. and 285. &c.

(d) See Collections of them in

Usher's Symbolis ad Calcem Chronologiae Sacrae. Bingham's Antiquities. L. 10. c. 4. Wall's Infant Baptism, Part 2. c. 9. §. 10—13. Vol. II. p. 399—433.

" supported

Of what Articles the first Creeds consisted.

47

“ supported by singular Holiness of Life, by SSRM. I.
 “ Charity in Matters of Form and Opinions,
 “ and by the extraordinary Guidance of the
 “ Spirit of God, the Spirit of Peace, Holiness,
 “ and Love. Particularly it is remarkable that
 “ for the Space of THREE CENTURIES [and
 all the Creeds we have produced are long
 within the Compass of that Time] “ the
 “ CREEDS of all the Churches in the World,
 “ both Greek and Latin, in Europe, Asia and
 “ Africa, were in sense uniform, and stood
 “ clear from Matters of philosophical Enqui-
 “ ry (e).” This, he is so sure of, and pleased
 “ with so much, that he repeats again: “ What-
 “ ever metaphysical Speculations the greatest
 “ part of the Writers, [before and at the Time
 “ of the Council of Nice,] indulged in their
 “ Controversial Writings; they never suffered
 “ those Speculations to become Part of their
 “ Religion: As appears from the Uniformity
 “ of ALL THE CREEDS both Greek and Latin,
 “ in ALL the Christian Churches of the World,
 “ for THREE CENTURIES (f).

These are very frank and open Concessions:
 And many such we shall find to drop from that
 Gentleman's learned, though misguided, Pen:
 But at present I chuse to conclude with these,
 that I may leave them upon your Minds.

(e) Introduction to the Scrip-
 ture Doctrine of the Trinity. pag.
 ix. Third Edition printed from

the Author's last Copy.

(f) Ibid. pag. xxiv.

P O S T.

POSTSCRIPT.

Mr. Whiston's Character of the Apostolical Constitutions.

DR. *Clarke* having expressed so particular a Regard for the Creeds of all Churches within the three First Centuries, I think it not amiss, to subjoin That in the *Apostolical Constitutions*, which Mr. Whiston will tell you
 “ are the most sacred Part of the Canonical
 “ Scriptures of the New Testament (*g*), the
 “ original Laws and Doctrines of the Gospel;
 “ the New Covenant, or most sacred Standard
 “ of Christianity; equal in their Authority to
 “ the four Gospels themselves, and superior in
 “ their Authority to the Epistles of single Apo-
 “ stles: some Parts of them being our Saviour's
 “ own original Laws delivered to the Apostles:
 “ and the other Parts the publick Acts of the
 “ Apostles themselves met in Councils at Jeru-
 “ salem and Cæsarea before their Death (*b*).
 Strange Ranting! However as this Creed may have been a Favorite of Dr. *Clarke* as well as of Mr. *Whiston* (the latter of whom calls it the most ancient and authentick Creed now extant in the Christian World, and to which even that we call the Apostle's Creed can by no means claim an equal Authority (*i*);) I shall therefore give it, for the Reader's Satisfaction, only tran-

(*g*) Title to Mr. Whiston's third Volume of his *Primitive Christianity*: as printed in his *Proposals*.

(*b*) *Historical Preface*, p. 85, 86.

(*i*) *Sermons and Essays*, p. 278.

a little more honestly than Mr. *Whiston* has done it.

" I believe and am baptised into one unbegotten (*k*) only true God, Almighty, the Father of Christ, the Creator and Maker of all Things, from whom are all Things.

The Creed in the Apostolical Constitutions.

" And in the Lord Jesus Christ, his only begotten Son, who was born before all Creation, who before the Worlds, with the good Will of the Father, was begotten, not made (*l*): By whom all Things were made in Heaven and in Earth, visible and invisible: Who in the last Days came down from Heaven and took Flesh, and was born of the Holy Virgin Mary, and conversed holily according to the Laws* of God and his Father, and was crucified under Pontius Pilate, and died for us, and arose from the Dead, after he had suffered, the third Day, and ascended into Heaven, and sat down on the Right-hand of the Father, and shall come again in the End of the World, with Glory to judge the Quick and the Dead, of whose Kingdom there shall be no End.

* Or, of his God and Father.

" I am baptised also into the Holy Spirit, that is, the Comforter, who wrought in all the Saints from the Beginning of the World, and afterwards was sent to the Apostles from the Father, according to the Promise of our Saviour and Lord Jesus Christ; and after the

(*k*) Here Mr. *Whiston* interpolates the Word *Being*, contrary to the express Words of

the Greek Original.

(*l*) Οὐ ἡγεγεννηται δεεστ in al. ut in altero Cod. Vind. Coteler.

“ Apostles, to all who, in the Holy, Catholick,
 “ and Apostolick Church, believe in the Re-
 “ surrection of the Flesh, and in the Remissi-
 “ on of Sins, and in the Kingdom of Heaven
 “ and in the Life of the World to come (l).

This is the Creed Mr. *Whiston* is so fond of,
 I suppose because he thinks it to favour the A-
 rian Scheme: But I see nothing in it but what
 may be expounded to an orthodox Sense (m),
 and therefore I am not afraid to leave it with
 the Reader.

(l) Const. Apost. L.^a 7. c. 41. | ties. L. 10. c. 4. §. 7. Vol.
 41. | 4. p. 99.
 (m) See Bingham's *Antiqui-*



THE USE and AUTHORITY OF CREEDS.

THE SECOND SERMON.

I TIM. vi.

20. O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so called:

21. Which some professing, have erred concerning the Faith.

THE Reasons for interpreting this, SER. II.
and other parallel Texts of St. Paul, of
some System of the principal Articles
of Faith, which the Apostle gave in Charge to
all, with whom he entrusted the Care of the
Churches he had founded; and also the Author-
ities which Antiquity affords us in Evidence
of such Systems in the Apostolick Times, all a-
greeing, though not in Phrase or Expression,
yet as to the Subject Matter or Contents; were
the Points on which I chiefly enlarged in my
last Discourse. In the Conclusion of which I
endeavour'd to discover, by the best Lights we
have

Recapitula-
tion of the
preceding
Discourse.

SER. II. have now remaining, what was the *Extent* of the most Primitive Creeds, or of *what Articles* they consisted. Thus far I entered, upon the Plan which I then laid before you: And of five Heads upon *Creeds in general*, I finished two: The three that remain are these that follow. Viz.

*Division of
this Dis-
course.*

- I. The original *Use* and *Design* of Creeds.
- II. The *Authority* of the Church to *impose* or *enlarge* them: And
- III. The Obligation that lies upon her, that her Creeds be *sound*: That they contain no other Articles than what are to be proved from the *Holy Scriptures*, from whence only Creeds must be drawn, and the *main* and *fundamental* Doctrines of which only they ought to express.

The two first of these, for the sake of Brevity I shall treat of together: And shall,

*The Intention
of Creeds.*

I. and II. Under one and the same Head, show for *what Uses* Creeds are designed, and what *Authority* the Church has to *compile* and *impose* them for those Uses.

*1. To be a
Rule or Stan-
dard of
Preaching.*

Now the first Use and the earliest we can find, is the Use for which I observed in my last the good *Deposit* or *Form of sound Words* was charged upon Timothy with so much Care and Concern by St. Paul; viz. to be a *Rule or Standard of Preaching*; a Rule to which both he himself, and all he ordained, were strictly to conform themselves in the Doctrines they deli-

vered,

vered. This must certainly be what he means SER. II.
in my Text—*Keep that which is committed to thy Trust*: that is, *Keep to it in thy Preaching*:
When thou deliverest the mighty Truths of the Gospel, deliver them in Terms conformable to that Summary and in no others.—And so again in the next Epistle, *Hold fast the Form of sound Words, which thou hast heard of me*: Explain the true Intent and Meaning of them to all that hear thee. Ep. i. 13.
Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing, or rather, rightly handling or opening (a) the Word of Truth, that is, not following thy own Opinions, nor deviating from the Tract or Line prescribed thee. This is the Charge he gives to Timothy: And this Charge he would have Timothy also transmit to others: C. ii. 15.
The Things (saith he) which thou hast heard of me, the same commit thou to faithful Men; who shall be able to teach others also: that is, as I have shewn, chuse out Men of Integrity and Abilities for the Work of the Ministry: And when thou ordainest them, enforce on them that Form or Summary of Faith which thou thyself receivedst of me, and exact of them their strong and solemn Assurances that they will constantly adhere to it in all their preachings. 2 Ep. ii. 2.

This was the Use for which the *Apostle* intended his Creed: And the same Use both his, and the other Apostles Successors every where made

(a) Vide Fuller. Miscellan. | L. 3. c. 16. & Suicer. in Oxy-
topia.

SER. II. of Creeds received in Tradition from them. *Irenæus* has been our Evidence for this (b): He assures us that the "Church all over the World having received by Tradition from the Apostles and their Disciples the *Form of Faith*, she diligently preserved, and preached and taught it, with one Heart and one Mouth; and delivered down the same, the same and no other, to succeeding Generations. So close did she keep to it, that the most eloquent in the Church, they that were able to say the most of it, never enlarged it; nor did the meanest Speakers, those that had but few Words at Command, ever diminish it." And from this their strict Adherence to it in all their Sermons and Expositions, he calls it *the unalterable Canon or Rule of Truth* (c), a Name very frequently assigned it by the ancient Fathers (d): And a little after he expressly calls it the κήρυγμα (e), or *Preaching*, as being the Aim and Drift, the Sum and Substance of all their Discourses.

Objection to
Creeds.

And all this perhaps you will allow to be a Deference due to Creeds *truly Apostolical*: But then you will ask, What Authority has the Church to claim equal Regard to Creeds acknowledged to be *merely Human*? *Creeds Apostolical* (if any such there have been) you will grant, are to be received, like all other Aposto-

(b) See the 1st Serm. p. 20--22.

(c) Το καὶνον τῆς ἀληθείας
ἐκκλησίᾳ. L. 1. c. 9. p. 46.

(d) Bingham, L. 10. c. 3.

n. 2.

(e) Τὸ κήρυγμα κα-
τασκευασμένον, καὶ τὰ αὐτῶν τῶν πῶν.
κ. τ. λ. Iren. Ib. c. 10. p.

49.

lical Writings; as Writings dictated by the Holy Ghost: Whereas all Creeds that are not Apostolical, and all unapostolical Additions to them, that is, in short, all Creeds that are any where in use at this Day, are but the meer Compositions of Men, of Men certainly fallible, and perhaps mistaken. Is it not therefore sufficient, if *Preachers of the Gospel* take the *Gospel itself* for their Rule; if they guide themselves by the Scriptures, which are certainly true, because certainly inspired; without being straiten'd or cramped in their Preaching, by human, and therefore possibly wrong, Expositions?

This, I believe, is putting the Question as strong as you desire: And if the *Judgment of the Church*, of the Church universal, in every Age and every Place, might be given in Answer, it would soon be decided. For I know not where, nor when it was, that any Branch of it, sound or unsound, ever left their Preachers at Liberty, to interpret, and infer from Scriptures as they pleased; to vent their own Notions, their own Fancies and Whims, and then, as authorised Expounders of the Word, to wrest and torture the Bible to support them. This is an *Independency*, which I question whether even the *Independents themselves* profess or acknowledge, whatever they practise or are forced to allow. For no Set of Men sure holding Communion with one another (as I think *they* do) ever left each separate Member to form a Creed for himself; but expected at least (whether they had any Canon or not to enjoin it) that all should submit to some Articles of Doc-

*Answered,
1. From the
universal
Practice of
the Church.*

SER. II.

trine approved by the Community. But whether I am right in this or not (for who can answer for the *Extravagancies* of Men?) I am sure all Churches that have ever pretended to *Discipline* and *Order*, have always demanded of Candidates for the Ministry, of all whom they have entrusted with expounding the Scriptures, not only Testimonials of their *Morals* and *Learning*, but also some Test of their *Soundness in the Faith*. In the primitive Church (as we are assured by the learned Compiler of its *Antiquities*) Persons ordained to the sacred Offices “not only answered to certain *Interrogatories* or *Questions of Doctrine* that were “put to them; but they were obliged also to “subscribe a *Body of Articles* or Confession of Faith at the Time of their Ordination (f): And by an especial Law of *Justinian*, it seems, they were to give in, before “all things, a Libel or Paper, expressing their “Orthodoxy, subscribed with their own proper Hands (g).” And this Practice has in all Communions Greek or Roman, reformed or unreformed, been ever continued to this very Day. In all Churches, be assured, as well as in our own, particular Caution has always been had that they who are appointed to preach the Gospel, shall be such as the Church, who com-

(f) Bingham, L. 4. c. 3. n. 2.

(g) Exigi etiam ante omnia ab eo qui ordinandus est, Libel-

lum ejus propria subscriptione complectentem quæ ad rectam ejus Fidem pertinent. Justin. Novel. 137. n. 2. apud. Bingham. ibid.

missions them, believes will preach nothing SER. II.
but what the Gospel contains.

And to this Caution it is owing that in our The 39 Articles, for what End compiled.
own Church particularly, though Faith in the
Fundamentals only of Christianity, though an
Assent to those only Articles of Faith, which
have been thought necessary to Salvation by the
Consent of all the Christian World, (which Ar-
ticles are expressed in the ancient Creeds, and
which Consent is shown by the Reception of
those Creeds in all Places and at all Times; tho'
I say Faith in these Articles only) is all that is
required of Lay-Communicants; yet since Dis-
sentions have arisen in the Christian World a-
bout some other Matters of Religion also; she
therefore thinks fit, for the Preservation of her
own Peace, (and not to prescribe to other
Churches) to declare her Sense, in some *addi-*
tional Articles, as to the Truth, or Falshood of
such controverted Points. And these Articles
she requires to be subscribed by her Clergy in
general with whom she entrusts the instructing
of the People, and also by such Laymen as are
in Stations wherein they may affect the Church,
as a Test of their Consent with her own Judg-
ment in the Matters disputed. But as a Belief
in the Matter of several of these Articles is not
absolutely necessary to Salvation; she therefore
calls them, not Articles of *Faith*, but *Articles*
of *Religion* [A]. Where it is worth our observ-
ing

[A] " The Church of England, saith the learned Bishop
" *Stillingsfleet*, makes no *Articles of Faith*, but such as have
" the Testimony and Approbation of the whole Christian
" World

SER. II. ing that the Church of Rome makes no such Distinction, but, proclaiming herself infallible, calls all Articles of Doctrine, whether they be of any Importance or not, *Articles of Faith*; and requires of all her Members universally, Lay as well as Clerical, an implicit Submission to, and Belief in, them all; nay and further imposes them upon the whole World under Pain of *Damnation* (b); it being one of the Articles of the *Trent* Creed, that all the Errors expressed in it, are the *true Catholick Faith, without which no Man can be saved*. Whereas the Church of England, we see, proposes these Articles (meaning such of them as are not comprised in the *Creeeds*) in modester Terms, and entitles them only *Articles for the avoiding of Diversities of Opinions, and for the stablishing Consent touching true Religion*; and only prescribing them to her own Children, that so she may provide for her own peaceable Consent in those Doctrines of Truth (i).

“ World of all Ages, and are acknowledged to be such by
 “ Rome itself; And in other things she requires Subscription
 “ to them, not as *Articles of Faith*, but as *inferior Truths*,
 “ which she expects a Submission to, in order to her Peace
 “ and Tranquillity *.” The same Sense the learned Bishop
 Bramhall, late Primate of Ireland, expresses of these Articles:
 “ We look not (saith he) upon them as *Essentials, of saving*
 “ *Faith, or Legacies of Christ and his Apostles*; but in a
 “ mean, as *pious Opinions* fitted for the Preservation of U-
 “ nity †.

(b) Archbishop Laud against count of the Protestant Religion.
 Fisher, §. 14. p. 52. P. 54.
 (i) Archbishop Laud, Ib. † Bramhall's Schism guarded,
 * Stillingleet's Rational Ac. P. 375.

Neither does she exact or require any more of **SER. II.**
the *Laity* in her Communion, than that they do <sup>*These Arti-
cles to the
Laity, only
Articles of
Peace,*</sup>
not impugn them; that they do not affirm them
to be in any part superstitious or erroneous, or such
as may not with a good Conscience be subscribed
to (k). This is all that, with Relation to these
Articles, is enjoined on the *Laity*: And there-
fore if the *Laity* keep themselves silent, and do
not oppose them; (whatever their private Opini-
ons may be, as to any of those Articles which
make not a part of either of our Creeds;) I ap-
prehend that whilst they assent to the Creeds
themselves, and will comply with our Liturgy,
and receive the Rites and Sacraments of our
Church in such a manner as the Church pre-
scribes them to be administered; they have a
Right to claim them, and to be received as
Members in full Communion, except by any
Misconduct or ill Behaviour they have forfeited
and been excluded from it.

But on the *Clergy* these Articles have a stron- <sup>*To the Cler-
gy, of Belief.*</sup>
ger Tye: They are to them not only *Articles of*
Peace, not only a Standard of Doctrine that is
not to be contradicted or opposed, as some have
suggested (l); but they are *Articles of Belief*:
Not all of them of a Belief necessary to Salva-
tion; but all of them of a Belief necessary
with us to qualify Men for any publick ecclesi-
astical Ministration. For tho' the Moderation
of our Church (as I have already observed, and

(k) See the 5th Canon of our Church in 1603. | 39 Articles, p. 6—8. and Dr. Bennet on the same, c. 33. 34.

(l) See Bishop Burnet on the

Sect. II. shall presently have Occasion to observe again) imposes no other *Terms of Communion*, than what are, and ever have been, held necessary Terms in all Churches whatever: yet, as to *Terms of the Ministry*, she claims (as I suppose all other Churches do) a Right to judge and prescribe for herself. And in Exertion of this Right she has taken all the Precaution she thought necessary, that they with whom she entrusts the Seed of the Gospel, should sow it pure, without any Mixture of Tares or Soil. To this end she compiled her 39 Articles, and requires of all Persons admitted into the Ministry to subscribe to the Truth of them; to *subscribe willingly and ex animo that they allow and acknowledge them all to be agreeable to the Word of God (m)*, and to declare in the publick Congregation where they are to minister, *their unfeigned assent to them (n)*. And surely such Subscriptions and Declarations as these, must be understood to signify the *Opinion and Judgment* of those that make them, and not barely their *Acquiescence* in them as *Articles of Peace*, or only the Engagements to *Silence and Submission*. Consequently all who minister in our Church under these Obligations (and they are all who minister in any sacred Office whatsoever) are not only obliged not to impugn, or oppose, these Articles, but to adhere to and assert them: And whenever they discourse either privately or openly on any of the Points which the Articles comprise, they are bound to explain them in the same Sense which

(m) Can. 36.

(n) 13 Eliz. c. 12.

the Articles express, So that the Articles, in **SEN. II.**
 short, are to the *Clergy* of our Church, in the
Nature of a Creed: Of a Creed indeed of *infer-*
rior Truths, as Bishop *Stillingfleet* calls them;
 but as we receive and subscribe them *as Truths*;
 they are with us as much a *Rule of Preaching*
 as the Creeds themselves. It is not, I suppose,
 expected that we should insist *so frequently or so*
strenuously upon these Articles of Religion, as
 we do upon the essential Articles of Faith: But
 when we insist on them at all, we must de-
 viate no more from the Sense of the Articles,
 than when we are discoursing on the Funda-
 mentals of Christianity, we may deviate from
 the Creeds.

Since therefore our *Articles* as well as the
Creeds are designed by our Church, for a *Rule*
of Doctrine or *Standard of Preaching*; we must
 include the one as well as the other, when we
 assert her Authority to impose any Rule at all,
 but the Scriptures, for such an Use. And this
 is an Authority which I think none can dispute,
 except he imagines that the bare acknowledg-
 ing the Scriptures themselves to be the Word
 of God, and an Engagement to receive and
 preach the Doctrines which he apprehends the
 Scriptures to contain, is a sufficient Test for any
 Man entrusted to explain the Scriptures. But
 the Looseness of any such Imagination as this
 has been well laid open by a very judicious and
 solid Writer: Who has proved in a clear and
 perspicuous Manner, that "the Doctrines of
 "the Gospel are not any Sense indifferently
 "affixed to the Words of Scripture; but that
 "precise

The Author-
 ity of the
 Church, to
 impose Rules
 of Doctrine.

SER. II.

“ precise determinate Meaning, which was signified or intended by the sacred Writers (o).”
 Consequently a Man may *profess* to believe, and may *really* believe, every Verse, every Word, in the Holy Scriptures to be true, in the Sense in which he himself understands them, and yet not believe the true Doctrines of the Gospel, for the setting forth of which the Scriptures were given us, nor embrace the *real genuine* Christian Faith. For it is the *true Sense* of the Gospel, as distinguished from all other Senses and Interpretations, that is the *true Doctrine* of the Gospel. And therefore surely if it be necessary to provide, as much as may be, that the Ministers of the Gospel do really teach the Doctrines of the Gospel; it must also be necessary that the Governors of the Church (they on whom it lies to appoint Men to the Ministry) do, require of those, with whom they entrust the Office of preaching, a Test or Evidence of their assenting to the Gospel in that Sense which they themselves believe to be the true one. For as the Penman’s Sense was certainly but one; it must belong to the Governors of every Church, to determine that one single Sense for all who receive Authority from them to preach it. Because whatever Sense appears to *them* to be the *true Sense*, in Points disputed, that must be the Sense, an Agreement in which they are bound in Conscience to require, as a due Qualification in those Men whom they admit to the Ministry.

(o) Dr. Stebbing’s *Methods of supporting Christianity*. c. 2.

This I believe will be allowed by all, who allow the Assignment of publick Preachers to be under any Regulation or Government. For tho' no Man, as to himself, is *bound* to believe, neither indeed is it *in his Power* to believe, upon the Authority of another, any Sense of the Scriptures to be true, but what he thinks to be so himself; yet if *his* Sense of the Scriptures be different from *theirs* to whom the Appointment of publick Preachers belongs; he must not, he will not, he cannot expect, they should admit *him* to preach and explain them; unless they who are to judge of the Qualifications of Preachers, have nothing to do, but to think *every one* qualified who thinks *himself* so; and to be directed by the Judgment of every several Candidate, and not by their own. But the Absurdity of this sure does not want to be show'd. And therefore I would hope no more need be said to vindicate the *Right* or *Authority* of the Church in requiring *Subscriptions* to proper *Articles* or *Creeds*, as Tests or Evidences of the Soundness of *their* Faith, whom she admits to such an Influence over the Faith of others: For "such Tests we see, are not designed to oblige Men to believe, what they cannot believe; but only to discover what it is they do believe: They are not designed to lay any Force upon Men's *private* Judgment, but only to bring their private Judgment to *Light.*" (p).

(p) Stebbing, *ut supra*, p. 40.

SER. II.

A Difficulty
objected;

and solved.

It must indeed be owned (and our Church I think does own it) that any Church may err, not only in their Living and Manner of Ceremonies, but also in Matters of Faith (s): And if so; the Ministry of the Word, in such a Case, instead of being committed to Men sound in the Faith, will be entrusted, very likely, with those who will pervert it. " But we hope it will be thought " no just Exception against any Scheme in " which Men only are concerned, that it is li- " able to those ill Conveniencies which arise " from human Infirmary; and that we are not " to throw away what is good in itself, be- " cause accidentally it may be perverted to a " wrong End.— If any Scheme could be " thought of, which would absolutely secure " to the Church a Succession of Orthodox " Preachers; all that wish well to Christianity, " surely, would be glad to embrace it. But " as this is impossible, unless it had pleased " God, to have done that which it has not " seemed meet in his Wisdom to do, (i. e. " to perpetuate the extraordinary Gift of In- " spiration;) we must, and ought to be con- " tented with such a Security, as Human Pru- " dence, under the ordinary Guidance and " Direction of God's Spirit, is able to afford " us. And therefore since no one has yet found " out any better, nor indeed any other, Secu- " rity for the Orthodoxy of Christian Minis- " ters, than what we have mentioned; this Se- " curity must either be born with, or you must

(s) Article 20.

" say

" say that it is not right or fitting for the Church to require any Security at all (r). SER. II.

But who will say this? For myself I would rather venture to add, that how great soever the Mischiefs may be where the Appointment of Ministers and the Exaction of Tests happens to fall into the Hands of Men erroneous in the Faith; yet the Mischiefs attending an universal Liberty for all Men that please, *to preach what they please*, would be of higher and more dangerous Consequence still. For where a Church insists on *Uniformity*; though it should prove an *Uniformity in Error*; the Minds of her Members are, generally speaking, settled and composed: They know what Religion such Church professes, and what Authority she produces for it: And therefore whenever Oppositions arise, they will be able to see how far their own particular Tenets are affected by them, what Weight the Objections have, and what they drive at: Consequently should the Objections be rationally urged and founded on Truth, and the People be not involved in Prejudice as well as Error; let the happy Reformation of Religion among ourselves, witness how soon and how far the Force of Conviction may prevail against any established Articles and Tests.

But what Hopes could ever be entertained of any such Reformation on the contrary Scheme? For if every one were admitted to preach the Gospel, who thinks himself sufficiently qualified for the Office; and had the Liberty also to

The Confusions that would arise, were there to be no Rule.

SER. II. interpret the Scriptures in any Sense; which his Prejudice, his Fancy, or even his Judgment; should fix on; might not we have as many Interpretations of the sacred Texts, as there are Men who preach it; and as many Extravagancies be brought into Pulpits, as there are Hereticks, or Enthusiasts, or Deists to fill them?

The Mischiefs that would be consequent upon the Scheme of Comprehension.

Be ingenuous and you will grant it: And then reflect what would be the Benefits of a Scheme so long and so much desired; I mean a *Comprehension*: For I suppose whenever a *Comprehension* is proposed, something of this Nature must be intended: If not, I dare aver, more will be disappointed than gratified by it. Think therefore, I say, what would be the Benefits, what would be the Effects, of such a *Comprehension*; of such a *Comprehension of Errors*, (as surely you will permit me to call it) since Truth is but *one*, and therefore of ten thousand different Opinions, which a *Comprehension* may include, only one can be true.

Tell me then, I beseech you, a *Church comprehensive*! what else do you mean by it, but a *Church in Confusion*? a Church without any Uniformity or Order of Doctrine or Discipline? a Communion receiving indifferently into its Bosom, and promiscuously into the same Congregations, Men entertaining different Ideas of the God they worship, and intending in the same Service different Degrees of Adoration; professing opposite Faiths in the very same Creeds, putting contrary Senses on the very same Scriptures, and perhaps not agreeing, or thinking alike, in any two Articles of the Christian Religion.

In

In such a Medley, let me ask, how is it possible even to expect or hope for a Reformation? For what is it, which you would go about to reform? What Principles would you object to, where none are avowed? What Religion find fault with, where no Number of Men shall own the same? where every Congregation is a Congregation of People of different Opinions, and perhaps every Member has an Opinion to himself? To begin a Reformation a Man must first know, what are the Doctrines that want to be reformed: Whereas here there will be no Rule of Doctrine to examine: Since any such Rule, even the Scriptures themselves interpreted in any determinate Sense, is the Thing disclaimed.—So very disadvantageous are the Circumstances in one Case above what they are in the other; and so much greater is the Likelihood of seeing a Reformation in a Church that will abide by some Articles of Religion (how erroneous soever;) than among a People that will not subscribe, or submit to be judged by, any Articles at all.

But the Time calls on me to dismiss this Particular with the Head that occasioned it; which was the *Authority of the Church*, as to what shall be preached, even in *Matters of Faith*. However let me close the Sentiments I have expressed, in the Words of a much more unexceptionable Pen; of one who, I believe, was never suspected of claiming any unwarrantable Powers to the Church (s). “There is a Di-

(s) Burnet on the Articles, p. 195, 196.

SER. II.

" distinction (saith he) to be made between an
 " Authority that is absolute and founded on
 " Infallibility, and an Authority of Order. The
 " former is very formally disclaimed by our
 " Church, but the second may be well main-
 " tained, though we assert no unerring Autho-
 " rity. Every single Man has a Right to search
 " the Scriptures, and to take his Faith from
 " them; yet it is certain that he may be mista-
 " ken in it. It is therefore a much surer way for
 " Numbers of Men to meet together, and to
 " examine such Differences as happen to arise;
 " to consider the Arguments on all Hands,
 " with the Importance of such Passages of
 " Scripture as are brought into the Controver-
 " sy; and thus to enquire into the whole Mat-
 " ter. In which as it is very natural to think
 " that a great Company of Men should see fur-
 " ther than a less Number; so there is all Rea-
 " son to expect a good Issue of such Delibera-
 " tions, if Men proceed in them with due Sin-
 " cerity and Diligence; if Pride, Faction and
 " Interest do not sway their Councils, and if
 " they seek for Truth, more than for Victory.
 " — And when any Synod of the Clergy has
 " so far examined a Point, as to settle *their*
 " Opinion about it; they may certainly decree
 " that such is *their* Doctrine: And as they
 " judge it to be more or less important, they
 " may either restrain any other Opinion, or
 " may require positive Declarations about it;
 " either of all their Communion, or at least of
 " all whom they admit to minister in Holy
 " Things.

I have

I have been longer on this Particular than at first I intended: But as a *Rule of Doctrine* was the Point to be considered, and as *Articles peculiar* to every Church, as well as the *Creeds* of the Church *universal* are prescribed for this Rule, I could not avoid vindicating every Church's Right to impose on her own Clergy the one as well as the other. But as in the other Uses that are made of Creeds, I have nothing to do, but with Creeds only; I shall be able to dispatch what is behind in fewer Words.

The next Use which we find to have been always made of the Creed, was for the Instruction of *Catechumens*, or *Candidates for Baptism*; who being all of them under Obligation to learn it, the *Greek* Writers frequently from thence called it *Mathema*, or the *Lesson* (t). Neither were they to be instructed in, or to learn, it only: But before they were received as Members of the Church, they declared in a very solemn Manner their Assent to all the Articles it contained. And this they did partly by rehearsing the Creed itself, first to the Catechist, and then to the Bishop during their previous Examination (u); but afterwards more fully by the solemn Answers they made to the several Questions or Interrogatories, which the Minister propounded to them at the Time of their Baptism, concerning the several Branches or Articles of

*Second Use
of Creeds for
Confession of
Faith at
Baptism.*

(t) Bingham. L. 10. c. 3. | (u) Bingham. L. 10. c. 2.
n. 5. & Suicer in *Metaphys.* | n. 10.

SER. II. which it was composed (x). And this I believe has been the Practice of all Churches in the Administration of Baptism, ever since the Time that Baptism was instituted. Whatever has been the Form of the Creed in any part of the Church; to the Articles of that Form, has every Person baptised been required to declare (by himself if he could speak, if not by Sponsors answering for him) his full, fixed and steady Assent.

The Church's
Authority.

And no Body sure will question the Church's Authority thus far: Any one that thinks, would think it preposterous, should she act otherwise. For is it not fit the Church should be satisfied a Person holds the *Christian Faith*, before she receives him into *Christian Communion*? And therefore since the Church all over the World has agreed on some Articles as essential Articles of the Christian Faith; as Articles without an Assent to which, a Person, though received into the *visible Church*, would not be a Member of the Church *invisible*; is it not again both fitting and necessary, that every Person that desires to be baptised, (that is, to be initiated by the Sacrament of Baptism into the Christian Communion and Privileges,) should first give Evidence or Assurance of his holding those fundamental Articles, in a joint or uniform Agreement to which the Unity of the Catholic Church consists? And how can an Assent to these Articles be better assured, than by declaring it in some Creed, or set Form of Words, uni-

(x) *Ibid.* L. II. c. 7. n. 8. &c.

verfally approved of all over the Christian World? Thus far then the Church does no more than what it evidently concerns the public Guardians of the Faith to do; viz. to set a proper Fence at Admission, and as far as she can, to see that those she receives as Christians, be Christians in Reality [B].

SER. II.

[B] I find I am a little too forward in my Assertions: *An Objection worth mentioning.* But it was merely through Ignorance: For when I writ down the Paragraph above I was not aware that the Sentiments I have expressed ever were, or indeed ever could be, contradicted. But upon further Examination I find myself mistaken: A Gentleman (whom indeed I should hardly have thought of at this Time of Day, had it not been his Fortune to have fallen into Hands, through which many of his Fragments will be preserved to Posterity: This Gentleman it seems) has determined "That every Man (who offers himself for Baptism) must judge for himself, and see with his own Eyes, what is plain: And that the Clergy have no Authority or Right to refuse him; who cannot be persuaded to believe what they think plain and fit to be required *." In this manner once talked a reverend Brother, who indeed had been forgotten, had not his good natured Respondent condescended to preserve so notable an Assertion, and to show the Force of his Reasoning. "Consequently (saith he) the Clergy are bound to admit every Man to Baptism, who professes what he himself thinks plain, and fit to be required as a Qualification. That is, the Clergy have a Right to require a Profession of Faith, in order to admit a Man into the Church by Baptism: But in the Exercise of this Right, they are not to be directed by their own Judgment and Conscience, but by the Conscience and Judgment of another Man. The Person who offers himself for Baptism, is to judge both for himself and them; and

* Sykes in Dr. Rogers's Review. p. 274, 275. cited from Dr. Syke's Answer to his Discourse of the visible and invisible Church of Christ. p. 135.

SER. II.

Third Use of
Creeds, for
Confession of
Faith, by
the whole
Congrega-
tion.

I shall now proceed to

A Third Use which has been made of Creeds, and that is for Christians to confess their Faith in the *publick Worship of the Church*. For because how orthodox soever Men may be at the Time of their Baptism, or at the Time when they take the Baptismal Vow, Faith and Engagements upon their own Persons; they may yet afterwards apostatise from it; therefore the Creed was in Process of Time introduced into the *publick* and *daily* Service of all Churches (y); that the Members of each Communion by thus jointly repeating that Confession of Faith which binds and unites all national Churches in one Church universal, may not only put one another daily in mind of the Terms upon which they were admitted into her Communion; but may also receive mutual Encouragement in the Faith they hold, by those frequent Assurances which every Man gives of his standing to, and persevering in, it. And here again sure no one, (except the Adversary, I have noted, should meet us again) will have any thing to object to us: For is

“ to prescribe to *them* upon what Terms they ought to
 “ admit *him*. So that it seems after all the Out-cry we
 “ have had for Liberty, *the Clergy* are to be excluded
 “ out of the Charter: They are allowed neither Reason nor
 “ Conscience of their own, but are bound to submit both
 “ to the Persuasions not only of their Inferiors, in the
 “ Church, but even of Persons not yet admitted into it.
 So strongly reasons this unthought of Antagonist, whom
 therefore I hope I shall think of no more.

it not highly decent in any *rational* Man's Opinion, that when Men are performing *Christian Worship*, that Worship in which they desire to be heard and received purely as *Christians*; they should profess to one another, in the Presence of God, their Continuance in that Faith, which if they ever forsake, they have no Right to the Privileges of Christian Communion.

Publick Confessions then of the Christian Faith, by Congregations *publickly assembled* for the joint Performance of Christian Worship, will probably be allowed us. But then we must expect that they, who judge a bare Subscription to the *Gospel*, as the Word of God, a sufficient Test of the Orthodoxy of those who preach the Gospel, will certainly contend that an open Declaration of the same thing by common Christians, will be a sufficient Evidence of *their* Christianity: Or, if they should be pleased to allow us further, a Creed or Form of Christian Faith, literally drawn up in *Scripture Terms*, I must grant that neither the Principles from which they argue, nor the Design they have in view, will permit them to allow us any thing more.

But whatever they allow, it is to be hoped that we may retain the Forms we are in Possession of, so long as we can show, that though all the Terms in them are not to be found expressly in Scripture, yet all of them express the same Doctrine, which the Scriptures deliver in other Terms of the same Signification. And if our Creeds be found fault with for not being expressed in scriptural Terms only; let *them* bear the blame, who by an artful Misapplication

The Absurdity of Creeds expressed in none but Scripture Terms.

SER. II. plication of Scripture Terms at first, made it necessary for the Guardians of the Faith to express the Scripture Doctrine in other Terms more explicit, and not so liable to be perverted and abused. And even our modern Upbraiders of Creeds not expressed in Scripture Words, daily convince us, how insufficient Scripture Terms only are to confine the Confessions of Men, skilful in prevaricating, to Scripture Sense. Supposing then a Creed to be again drawn up in strict, scriptural, apostolical Words; Do you imagine that those who think differently from the Apostles, would not wrest the Apostles Words from the Apostles Meaning, as much now, as they did even in the Apostles Times? As the Question is put, I do not see how you can well deny it. And therefore you must allow that Creeds *purely scriptural*, may, by one side or other, (it is no matter by which) be used to express an *anti-scriptural* Meaning.

But being willing to speak clearly and intelligibly on this Point, I will borrow the Reasonings of the same accurate Author, to whom I have been beholden on my former particular (z).

“ Let us suppose (saith he) a Creed or Form of
 “ Confession drawn up all in scriptural Terms,
 “ and that this Creed, and none else, were ap-
 “ pointed to be used both at Baptism, and in
 “ the publick Assemblies of those who, owning
 “ the Scriptures in general to be the Word of
 “ of God, do all of them go under the com-
 “ mon Name or Appellation of Christians:
 “ Let us suppose this the Case, and then we

(z) Seebings Methods. c. 3.

“ would ask any reasonable Man, amongst
 “ themselves, to what End the Use of this
 “ Creed was appointed? And a sensible Man
 “ would answer (or surely he would be silent)
 “ that the End of it was that Christians might
 “ declare their mutual Consent to the Things
 “ intended, by the Words of that Creed. But
 “ how so? Is there not a manifest Difference
 “ among us in many Points of Faith? And
 “ are not Creeds desired in Scripture Terms
 “ only, with this very Intent, that notwith-
 “ standing we differ as to the Sense of the
 “ Creed, we may all of us have a Form in the
 “ Words of which we may join, yet each re-
 “ peat it in his own Sense? (a) But in this Case,
 how would there be any *mutual Consent*? There
 would be a *mutual Rehearsal* of the *same Words*,
 if you please: But as it is the *Sense* that consti-
 tutes the Creed; as the Confession consists not
 in the Pronunciation of the *Words*, but in the
Meaning in which the Words are used; though
 the whole Congregation should repeat the *same*
Form; they would yet recite as many *different*
Confessions of Faith, as there would be Men of
different Opinions present. “ And would not
 “ this be a most detestable Mockery? In so so-
 “ lemn a manner, and under the awful Pre-
 “ sence of God to make a Show or Appear-
 “ ance of confessing an Agreement in the same
 “ Faith, when there is no Agreement of Faith
 “ at all? It is hardly in our Power to frame
 “ an Idea of a more shocking Absurdity. And

(a) Όμοια μὲν λαλῶντες, ἀ- | ὁμοιωθεὶς φρονοῦντες. Iren. Proem.
 p. 3,

“ indeed

SAR. II. "indeed they themselves that propose it seem
 "to think it a little hard of Digestion: Else
 "why do they plead for *one* Form in which
 "all may join; and not desire that every Man
 "may have Liberty to repeat a Form of *his own*
 "choosing? Is it not that the Congregation may
 "seem at least, to make *one* and *the same* Con-
 "fession? And why *one* and *the same* Confes-
 "sion; unless it be, because they themselves
 "think it absurd to have *different* Confessions in
 "one and the same, visible Communion? And
 if they are thus ashamed of their Scheme them-
 selves, and therefore endeavour to cloke and dis-
 guise it; we may hope that no unprejudiced Men
 will want more to be said in its Confutation;

The Right of
 the Church
 to explain
 and enlarge
 Creeds.

Having therefore examined, as far as seemed
 needful, the Church's Authority to compile
 Creeds for the Uses mentioned; and to express
 the Sense of Scripture, when necessary, in Terms
 more explicit than what Scripture supplies; few
 Words will serve to finish this Head by enquir-
 ing what further Authority she has, when Oc-
 casion requires, to *explain* and *enlarge* them.
 For her Authority to propose and assert the
 Faith being once allowed; her Right to *ex-
 plain* and *defend* what she asserts will necessari-
 ly follow. For does it not as much lie on her
 to *preserve* the Faith *sound*, as to *propose* it *sound*?
 And therefore if her most ancient and original
 Creeds, because drawn up in few Words of
 large Extent, were afterwards found liable to be
 perverted and abused by subtle Constructions to
 a Sense quite different from what the Compilers
 themselves

to explain and enlarge Creeds.

77

themselves intended; was there not the same *Str. II*
Reason to explain the original Terms by others,
as there was to impose those original Terms at
first? And if the general Terms must be ex-
plained by the Addition of others that are more
restrictive; the Creed must necessarily be enlarg-
ed in Words; although in Sense it still continue
the same. To illustrate this Matter, let us fix on
the Creed which we call the *Apostles*: And let us
suppose this Creed, (as the Author of the *Critical
History* of it does (a)) "to have been neither
"the Work of one Man, nor of one Day, but
"during a long Tract of Time, to have passed
"successively through several Hands, &c. or it
"arrived to its present Perfection: Some of its
"Articles being derived from the very Days of
"the Apostles, and others afterwards added by
"the primitive Doctors and Bishops, in Oppo-
"sition to gross Heresies and Errors that sprung
"up in the Church." This supposed, he grants
us, and so, I believe, does every one else, that
those Words in the second Article—*And in
Jesus Christ his only Son our Lord*, were part
of the Creed from the very Beginning. And
that these Words were intended by the Compi-
lers to express the *Divine Filiation* of the Son of
God, of the *Substance of his Father, before all
Worlds*; has been amply proved by an Orna-
ment of our own Church, to the Approbation
of a very considerable Branch of the *Roman Ca-
tholick Church* abroad (b). The Sum of whose

(a) Page 34.

(b) See the Bishop of Meaux's Letter to Mr. Nelson in his Life
of Bishop Bull. p. 386.

SER. II. Arguments I may have Occasion perhaps to mention in another Place (c): At present let it suffice to note that as Heresies arose, these Words were restrained to signify no more than what the following Words import, viz. that *Jesus Christ* was the *Son of God*, by virtue of his *Conception of the Holy Ghost*, and his being *born of the Virgin Mary*. To guard therefore against such an enormous Abuse of so principal an Article, originally expressed in Scripture Terms only, most Parts of the Church where the Heresy spread, first of themselves, and afterwards in a general Council assembled, thought fit to explain the original Words, to recall them to their genuine Sense and Meaning, and to obviate any future Glosses of Hereticks that might otherwise arise. And for this Purpose, and also to prevent any undiscernable mixing of Hereticks with the sound Members of the Church; what could the Catholicks think of less than the inserting into the Creed such Explanation, that so, together with the original Article, it might be a Test of the Orthodoxy of all that should afterwards communicate with her? This therefore she did, and has continued to do upon every Occasion, when any essential Article of the Faith has been corrupted or opposed; And, be sure, when any new Heresy arises, there is as much need to guard against that, as against any former.

“ The Design of the Church, early and late, being to keep up as strictly as possible the whole Fabrick of the Christian Faith as it stands

(c) See Serm. 4.

“in Scripture; And therefore if any Part came SER. II
 “to be attacked; they were then to bend all
 “their Care to succour and relieve *that Part*
 “in order still to secure the *whole*.—And as
 “some Churches were more disturbed with
 “Heresies than others, and some with one
 “kind of Heresy, others with another; to this
 “it was partly owing that the *Credo's* in vari-
 “ous Countries are so various and different;
 “some insisting particularly upon *this Article*,
 “others upon *that*, as Need required; and all
 “still endeavouring to keep up and maintain
 “one whole and entire System of the Chri-
 “stian Faith, according to the full and true
 “Meaning of sacred Writ. And this was
 “nothing more than the very Nature and
 “Circumstance of the thing necessarily led to.
 “For without this prudent and wise Caution,
 “the Faith would have been lost in little Time,
 “through the Artifices of subtle and intriguing
 “Men (d).”

But I am sensible that I have another Head
 behind that must have something, though a
very little will serve, to be said upon it: For it is

III. The Obligation that ever lies upon the Church that her *Credo's* be *sound*; that they con-
 tain no other Articles than what are to be prov- *Credo's to be
sound, and
to compre-
hend Funda-
mentals only.*
 ed from the *Holy Scriptures*, from whence on-
 ly *Credo's* must be drawn; and the *main* and
fundamental Doctrines of which only they
 ought to express. This is a Point on which,

(d) Dr. Waterland's *Atbanasian Creed*. p. 286.

SER. II. I believe, I shall not be called upon to labour! On *this* Head, the Persons I am concerned with, (though I am very sincerely concerned for them,) do not want to be convinced: It is a Doctrine they are always ready to *bear*: But, for that Reason, give me time to say, that it is what we are always as ready to *preach*. Believe me, good Christians, we are as anxious to guard you against those that would *impose upon*, and *load* your Faith, as against those that would *deprive* or *rob* you of it. For all our Church means, is to preserve her Members, as from *Infidelity* on the one Hand, so from *Credulity* on the other. And as she has observed, from long Experience, that the one always introduces the other; she endeavours, as far as lies in her Power, to guard against either. For which Reason, she is as careful, not to *multiply* or *augment* the Terms of her Communion, as she is not to *diminish* them. And therefore whoever wants longer Creeds than the Scriptures will supply, had better have Recourse to the Church of *Rome*, (where they will find one ready drawn up to their Hands) than expect till the Church of *England* will acknowledge any that will fit them. For That she cannot do whilst her present Articles are in Being: Where she is so modest as to declare that *although the Church be a Witness and a Keeper of Holy Writ*, yet as it ought not to decree *any thing* against the same; so besides the same, ought it not to enforce *any thing* to be believed for Necessity of Salvation (e). Be-

(e) Article xx.

cause, (as she affirms in another Article) *since Holy Scripture containeth all things necessary to Salvation; therefore whatsoever is not read therein, nor may be proved thereby, is not required of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation (f).* And therefore when she pronounces that *the three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed; the Reason she gives for it is, because they may be proved by most certain Warrants of Holy Scripture (g).* So that, you see, the Church of England proposes no Creeds to be believed upon their own Authority, but because they are agreeable to the Word of God. The Articles of the Creed indeed are proposed as Articles of Faith: But all Faith must suppose a Divine Testimony to the Things believed, as a Ground and Reason why they are believed. But this Divine Testimony sure, was never claimed to the Creeds themselves: They are only Collections of some important Truths to which that Testimony is given: And therefore something else must be supposed as the Grounds of our assenting to them. Consequently the Scriptures, which contain the whole Revelation of God, must be presupposed as the only Foundation of our receiving the Creeds, which are at the highest but *Extracts* from them, and which Extracts are to be believed because there contained; and so to be believed as there delivered.

(f) Article vi.

(g) Article viii.

SER. II.

Not the *most venerable* Council of the Church ever claimed Submission to her Decrees on any other Foundation than this. To avoid any Imputation of that Sort, whenever any Councils were held of old; a *Throne* was erected in the midst of the Assembly, on which THE GOSPELS were solemnly laid, that all might know upon what Authority their Decisions were to be built, from what Principles their Conclusions were to be drawn (*b*). And the same Deference to the Holy Writings the *English Church* professes still: Whatever Doctrines are consonant to the Scriptures, she recommends to our Faith: But what are contrary to the Word of God, she pronounces *not lawful for the Church to ordain*: As to these, she will subscribe the *Anathema* of St. Paul; *Though we or an Angel from Heaven, preach any other Gospel to you, than what Christ and his Apostles have preached, let him be accursed.*

Gal. i. 8, 9.

Thus cautious was the Primitive Church: And thus cautious is the Church, that follows the primitive Model still, not to impose on you any Doctrines of Faith, but what the Foundation of Faith will sustain. And even *here* she makes a Difference: For I have ventured to assert that her *Creeds* (which are the only Terms she prescribes of *Lay-Communion*) are not only to contain no other Doctrines but what are manifestly the Doctrines of Scripture; but also no other Doctrine than what the Scriptures

(*b*) Suicer in *Symb. Nicen.* | *Nov. Vol. 1. col. 1226, 1227.*
 p. 14. vel in *Thesaur. Evaryst.*

themselves imply to be *necessary to Salvation*.

“ For nothing ought to be imposed as a
 “ necessary Article of Faith, to be believed by
 “ all, but what may be evidently propound-
 “ ed to all, as a Thing which God requires
 “ all to believe. It being impossible to make
 “ any thing appear as a necessary Article of
 “ Faith, but what may be evidently proved
 “ not only to be revealed by the Word of God,
 “ but to be also what God obliges all Men to
 “ believe in order to Salvation (i).

Under these Restrictions the Church Catho-
 lick (wherever she submits to Catholick Princi-
 ples) thinks herself bound. She expects her
 Members to believe nothing as of *Divine Re-*
velation, but what the Records of that Revela-
 tion plainly contain. Nor of the Truths there
 discovered does she impose the Belief of any as
 a *necessary Term of Communion*; but what she
 apprehends the sacred Oracles themselves to re-
 present as a *necessary Term of Salvation*. Since
 therefore the Articles of all her Creeds have
 ever been held as Truths of this Value; since
 as such they were at first compiled; since as
 such they have also been ever defended and
 maintained; since through the whole Duration
 and Extent of the Christian Church, the Belief
 of these Articles was ever acknowledged the
 Catholick Faith; the Faith without which no
 Man has any claim to Communion here, or to
 Salvation, upon the Christian Covenant, here-
 after; — Therefore let me leave it as incum-

(i) Stillingfleet's *Rational Account*, p. 55.

SER. II.

bent, very highly incumbent, on every one, who values whether he be a Christian or not, to enquire how far the Articles of the Creeds, are really Part of the Christian Faith.

I call them *Creeds* in the Plural, because there are many as to *Expression*; though in *Sense* there is but one: For wherever one contains more Words than another; the additional Words are generally to explain the original Terms. All Creeds therefore agreeing as to the Sense, any Church has Liberty to express her Faith in which she pleases: But those one would think preferable, which have had the *longest* and the *widest* Establishment.

The three
Creeds, re-
ceived by the
Church of
England,
why chosen.

And such are the *three Creeds* which are received in our Church: Not that she chuses them with any Dislike to those she leaves; but because these were the Creeds of the Western Church *before* the Reformation; and because *at* the Reformation she withdrew from nothing but what was corrupt; and therefore, these being Catholick and Sound, she still retains them.

I designed at first to have subjoined in this Place some short Account of the original Compiling of each of these Creeds, and of the enlarging and compleating of the two, called the *Apostles* and the *Nicene* Creeds, till they were brought to the full Form in which they stand in our Liturgy. But I foresee that this Work will swell upon my Hands much beyond what at first I expected: And therefore since the *Apostles* Creed is what I shall very seldom cite; and

and since I shall have Occasion to say as much as I believe any of my Readers will desire, concerning the Original and Enlargements of the *Nicene Creed*, in my following Discourses; I suppose I need not enter upon the History of those Creeds here. But since I shall have no proper Call elsewhere to give any Account of the *Athanasian Creed* (which yet I propose for the main Foundation of my Work) I shall think it not improper to add an *Appendix* to this Discourse, in which I shall extract, from a very learned Author's most accurate *Critical History* of it, as much as is necessary, for a common Reader to know, of the *Age*, and *Author*, and *Value* of this Creed, and of the *Time* of its *Reception* in the Christian Churches.—At present I doubt you will think it more than sufficient, if I detain you to open my future Design. But since I have told you that in my following Discourses the three Creeds, and more especially the *Nicene* and *Athanasian* will be my Text, permit me, for your clearer comprehending my Scheme, to mention how I shall divide them. For I propose not to confine myself to the Order of either of the Creeds as they run; but rather to digest the Substance of them all, as to the Doctrine of the Holy undivided *Trinity*, and the *Incarnation* of the Divine Word, in the following Order. Viz.

I. FIRST, I would show that in the Object of our Worship, there are *three distinct Persons*, and each of them *Divine*.

General-Design of the following Discourses.

SER. II.

II. SECONDLY, I would expatiate on the *Order, Relation, and Subordination* of the three Persons to one another.

III. THIRDLY, I would reconcile the *Coeternity and Co-equality* of the Persons in the Godhead with the *Relation and Subordination* of the Son, and the Holy Ghost.

IV. FOURTHLY, I would assert the *Unity* in the Trinity, or that the three Persons are *undivided*. And then

V. FIFTHLY, As to the *Incarnation* of our blessed Redeemer, I would maintain the Doctrine of *two distinct Natures*, in the *one only Person* of Christ.

These five Heads, in my five next Discourses, I shall pursue as far as the Creeds will lead me: Though I have no Design to enter into Controversy; but only to state the true Intent and Meaning of our Creeds, to explain their Doctrine in a manner adapted to common Understandings, to produce the Scriptures on which it is founded; and to show the Strength and Sufficiency of the Support. And in all this Design it is my Resolution, with God's Grace, to keep within the Bounds which the noble and devout *Vincentius of Lerins* prescribes in a beautiful Paraphrase on my Text.

“ O *Timothy* (saith the Apostle) *keep that*
 “ *which is committed to thy Trust*. But what is
 “ that Trust? Why, plainly a Thing with
 “ which thou hast been trusted, and not what
 “ thou thyself hast invented. It is what thou hast
 “ received, not what thou hast found out. It is a
 “ Matter, not of Ingenuity but Doctrine; not
 “ what

“ what thou mayst claim to thyself, but what
 “ thou must acknowledge as a publick Tradition. It is a thing that has been handed
 “ down to thee; and does not arise from thy-
 “ self. Thou must not claim to be its Author,
 “ but its Guardian; not a Master, but a Disci-
 “ ple; not a Guide, but a Follower.

“ This Deposit (saith the Apostle) keep:
 “ This Talent of the Catholich Faith preserve
 “ inviolable: What has been entrusted with
 “ thee keep, and safely deliver: Gold thou hast
 “ received, and therefore Gold thou must re-
 “ turn: Never, I charge thee, put off one thing
 “ for another; Never have the *Impudence* to
 “ palm on us *Lead* instead of *Gold*; nor the
 “ *Knavery* to impose on us with the more spe-
 “ cious Appearance of *Copper gilt*.

“ O Timothy, O Priest, O thou Preacher
 “ or Teacher of the Word, if the Divine Spirit
 “ has endowed thee with Experience and Skill,
 “ see that thou approve thyself a *Bezaleel* in
 “ the Tabernacle or Church of God. Like a
 “ divine Artist, polish the inestimable Jewels
 “ of the Holy and Heavenly Doctrine. Set
 “ them with Fidelity, adorn them with Skill,
 “ and add all the Lustre, Gracefulness and
 “ Beauty which thou art able to give them.
 “ In all thy Discourses endeavour to clear up
 “ what before was obscure: Let Posterity bleis
 “ thee for showing them clearly, what their
 “ Ancestors adored unknown. But always be
 “ sure to teach what thou thy self wast taught,
 “ that when thou deliverest thyself in a *new*
 “ *manner*, thou deliver nothing *new* in Doc-
 “ trine.

SER. II.

This is the Charge of the pious *Vincentius*, and this Charge, (if my *Abilities* prove sufficient) as to *Caution*, by the Blessing of God I will observe. Controversy I have declined, and intend no more than plainly to represent what the Church holds, and what the Scriptures authorize us to say, on the Subjects before us, in a manner adapted to common *Apprehensions*. This done, let every one weigh and judge for himself: Let him but bring with him a moderate Capacity to understand, an honest Heart desirous of Truth, and a Submission to the divine Authority of Scriptures, on which alone all Doctrines that are Matters of Revelation, must depend; and I ask no more. But the *meek*, the *humble*, and the *peaceable* Christians are those I would instruct. And that my Endeavours may succeed, Do thou,

O eternal, infinite, and incomprehensible God, Father of the Word, and Source of the Spirit, both derived, though neither of them separate or separable, from thyself, with whom they are essentially and indissolubly one; Enlighten, I beseech thee, the Understanding of thy weak and most sinful Servant in the Knowledge of those great and heavenly Truths which thy Son and his Apostles, by the Inspiration of the Holy Ghost, have revealed concerning thee. Teach me to know thee the only true God, and Jesus Christ whom thou hast sent. And in his Name impart to me also of the Holy Spirit, who searcheth and knoweth the Things of God. Let the Spirit of Truth guide me, O Lord, into all Truth: Let him call to my Remembrance what the Scriptures declare, let him

comprehend Fundamentals only.

89

him restrain me, good Lord, from speaking more. **SER. II.**
Vouchsafe to make me an Instrument, though unworthy, to the Advancement of thy Glory, the Edification of thy Church, and to the doing one thing in the Course of my Life that may be acceptable to thee. Grant this, O Father, through thy Son, by the gracious Assistance of thy Holy Spirit, to whom, one God, be all equal Glory and Praise, as long as Praises shall endure. Amen.



APPEN-

THE HISTORY OF THE

ATHANASIAN CREED.

Append.
to
SER. II.

THE very learned Dr. *Waterland*, on whose Judgment and Authority alone I shall rely, and from whose most accurate *Critical History* of this Creed, I shall extract all I think necessary to lay before the Reader concerning it, modestly owns that all he advances is upon *probable Conjecture*, which in a Case that will not admit of *full and perfect Evidence* is as much as can be expected (*k*).

And yet the learned Author, to the Satisfaction, I believe, of every Reader as unbiass'd as himself, points to a Compass of four or five Years, within which Time, upon the most probable Conjecture it was composed: He seems also as happy in his Guess of the Country where the Creed had its Birth, and singles out its Parent by such distinguishing Marks, as seem to leave none that have hitherto been thought on, so fair a Claim to it, as the Man he mentions.

The Compass of an Appendix to one single Discourse, will not permit me to follow the Author through his whole elaborate and compleat Performance: It must suffice if I give the Contents only of what the Doctor proves at large

(*k*) Dr. *Waterland's Critical History* of the *Athanasian Creed*, Introd. p. 2. and c. 8. p. 223.

History of the Athanasian Creed.

91

relating to the Particulars I have undertaken to speak to. Append.
Be it known then to the Reader, that to

SER. II.

As to the *Antiquity* of the *Athanasian Creed*, (to wave all Disputes about ancient *Testimonies* or *Manuscripts* of more doubtful Authority,) it was certainly become so famous in the sixth Century, as to be commented upon, like the *Lord's Prayer* and *Apostles Creed*, and together with them, about the Year 570, by *Venantius Fortunatus* an eminent Bishop of *Poitiers* in *France* (l). This is certain Evidence for the Time specified, and *presumptive* for much greater Antiquity. For who can imagine that this Creed, or indeed any Creed, should grow into such Repute of a sudden? Here therefore the learned Doctor rests the Matter as to *external Evidence* (m). But

The Athanasian Creed commented upon, about the Year 570.

From the *internal Characters* of the Creed itself, that is, from the Doctrines contained in it, and from its Manner of expressing them, he fixes more certainly on the Date of the Creed, or at least very near it.

Proved from its internal Characters;

For the Doctor observes, that in that Part of the Creed which is concerning the *Incarnation* of *Jesus Christ*, there is not a Word directly and plainly expressing *two Natures* in *Jesus Christ*, or excluding *one Nature*. Which critical Terms against the Error of *Eutyches* are very rarely or never omitted in the Creeds drawn up in the *Eutychian Times*, or the Times immediately following. There is enough in the Creed to *obviate* and *preclude* the *Eutychian Heresy*; and so there is in the Tracts of many other Catholic Writers before those Times. But the critical Terms of *two Natures* and *one Nature*, which were necessary to be inserted in all Creeds after those Times, and which were never or very rarely omitted, are wanting in the *Athanasian Creed*, which is one Reason, and a very considerable one, for setting the Date of this Creed higher than 451. the Year in which the Council of *Chalcedon* condemned that Heresy (n).

To have been composed before the Eutychian Times; or before the Council of Chalcedon in the Year 451.

Another Argument of the same Thing is, that this Creed makes no Mention of *Christ* being *consubstantial* with us in one Nature, as He is *consubstantial* with the Father in another. A Tenet expressly held by some of the Ecclesiastical Writers

(l) Critical History. c. 3. p. 60.

(m) Ibid. c. 7. p. 183, 184.

(n) Ibid. c. 7. p. 190, 191.

before

Append. before Eutyches's Time, but seldom or never omitted in the
to Creeds, or Confessions about that Time or after. This is
SER. II. to the Doctor a second Reason for setting this Creed higher
than the Time abovementioned (o).

Which Point he further argues from a Passage in the Creed running thus — *One, not by Conversion of the Godhead into Flesh, but by taking of the Manhood into God*: Which Passage he conceives would not have run in these Words, or in this Manner, in the *Eutychian* Times. For tho' the *Eutychians* sometimes (as well as the *Apollinarians* often) were charged with the Doctrine of the *Conversion of the Godhead into Flesh*; yet nothing is more certain than that the Generality of them absolutely disowned and detested any such Tenet; teaching rather a *Conversion of the Manhood into God*, and that in so literal and strict a Sense as really to become God, or to be absorbed or lost in the Divine Nature; which is the very Reverse of the Doctrine which is sometimes charged upon them. Add to this (what we shall hereafter have an Occasion to mention (p);) that the Words in the Original of the Passage above mentioned are not, according to the common Copies, so cautiously or accurately chosen, as they might, or would, have been; had the Creed been drawn up after the *Eutychian* Times (q).

A fourth Argument the Doctor draws from the Similitude in the Creed running thus, *As the reasonable Soul and Flesh is one Man, so God and Man is one Christ*. This familiar and easy Comparison, was much made use of by the Catholics down from the *Apollinarian* Times, to the Time of *Eutyches*. But no sooner did the *Eutychians* wrest the Comparison to their own Sense, pleading for one Nature in Christ, like as Soul and Body make one Nature in Man; but the Catholics grew strangely averse to the Similitude, and rarely made use of it: Or when they did, it was either to dispute against it, and condemn it, or else to guard and qualify it with proper Cautions and Restrictions: Wherefore it is by no means probable, that this Similitude would have been inserted at such a Time in a Catholick Creed, and there left without Guard or Caution, for *Eutychians* to make an ill use of. And what adds Strength to this Argument is, that the *Colbertine Manuscript*, which

(o) *Ibid.* p. 191, 192.
(p) See Serm. 7.

(q) *Crit. Hist.* *ib.* p. 192—194.

was copied from the ancient Manuscript of *Treves*, which Append. last mentioned Manuscript, the learned Author conjectures to have been written while the Eutychian Controversy was SER. II. at the Height, about the End of the fifth Century, or the Beginning of the sixth (r), has entirely omitted this Similitude, throwing in a few Words both before and after, to salve the Breach in some measure, and to preserve a Connection: Which shews that it was no casual Omission, but made with design (s).

These Reasons convince the Doctor, that the Creed was Not composed by Vigilus Tapsensis. not made so late as the Council of *Chalcedon*, but before the Year 451. It cannot therefore be ascribed to *Vigilius Tapsensis*, about the Year 484. to which many learned Men have ascrib'd it (t). Not to mention, that the Phraseology of it agrees not with that Writer's usual Manner of Expression, — there not appearing in *Vigilius's* Pieces, any Thing of that Strength, Closeness and Acuteness, which we find in the *Athanasian Creed* (u).

But the Doctor proceeds to show that this Creed is earlier than even the Times of *Nestorius*, or the *Ephesine* Council, in the Year 431. The Creed not condemning the *Nestorian* Heresy in such full, direct, critical Terms, as the Catholics found to be necessary against the Wiles and Subtilties of those Men. There is not a word of the *Mother of God*, or of *one Son* only, in opposition to *two Sons*, or of *God's* being *born, suffering, dying*: Which kind of Expressions the Creeds are full of, after *Nestorius's* Time, and after the Council of *Ephesus*, to guard the more certainly against Equivocations, and to express the Catholic Doctrine in strong terms, such as could not be eluded. Composed before the Times of Nestorius, or the Ephesine Council in the Year 431.

As to what the *Athanasian Creed* really does express, and is conceived to strike directly at the *Nestorian* Heresy; it is Demonstration, (saith the Doctor) that the Words are not more full or expressive, than may be found in elder Creeds, and in the Fathers that wrote against the *Apollinarians* and others, before ever *Nestorius* was heard of: A clear and just Idea of which whole matter, the learned Doctor gives his Reader, by setting down, in chronological order, the Doc-

(r) *Ibid.* c. 4. p. 97.

(s) *Ib.* c. 7. p. 194, 195.

(t) *As Paschasius Quysnel, Dr. Cove, Dupin, Fagi, Natalis Alexan-*

der, Mr. Bingham, and Casimir. Oudin. See Critical History, Ch. 1. p. 12—22.

(u) *Ibid.* p. 195, 196.

Append.
to
SER. II.

trine of the Incarnation, as express'd in Catholick Writings, from the *Apollinarian* Times down to the *Nestorian*, from the Year 373, to the Year 431. From all which he shows, that we have great reason to believe, that the *Athanasian Creed* was drawn up either before the *Nestorian Controversy* had made much Noise in the World, or at least before the Compiler had notice of it. And he tells us, in Confirmation of what he says, that tho' *Venantius Fortunatus*, who lived in the *Eutychian* Times, commented upon this Creed about the Year 470, as has been before observed; yet in his Comment he takes not the least notice of any part of this Creed being oppos'd to the Errors of *Nestorius* or *Eutyches*, but only to those elder Heresies of *Sabellius*, *Arius* and *Apollinarius*, which he especially makes mention of. And therefore he is persuaded that this Creed ought not to be plac'd lower than the Year 430, or thereabouts (x)

Thus high, at least, the Doctor thinks the *Athanasian Creed* ought to be placed: As he had before shewn how low he thinks it ought to be brought.

Not composed
before the
Growth of
the Apollinarian Heresy
about the
Year 370.

From the Doctrine of the Incarnation (as express'd in the Creed) we may be confident (saith he) that it is not earlier than the rise of the *Apollinarian Heresy*, which appeared at first about the Year 360, and grew to a Head about 370, or a little later. For this Creed is so minute and particular against those Hereticks, obviating every Cavil, and precluding every Evasion or Subterfuge, that one cannot suppose it to have been written before the Depths of that Heresy were perfectly seen into, and the whole Secrets of the Party disclosed: Which we have no reason to think could be before the Year 370, if so soon.

This Consideration alone is, to the Doctor, a sufficient Confutation of those who pretend that *Athanasius* made this Creed (y), either during his Banishment at *Treves*, which ended in the Year 338, or during his Stay at *Rome*, in the Year 343, or that he presented it to Pope *Julius*, or Pope *Liberius*, who were both dead before the Year 367 (z).

It is true, *Athanasius*, according to some, lived till the Year 373, which was three Years after 370, when the *Apollinarian*

(x) *Ibid.* p. 196, 207.

(y) As *George Ashwell*, *Leo Allatius*, *Cardinal Bona*, *Dr. Comber*, and

Bishop Beveridge. *Crit. Hist.* a. p. 10—11.

(z) *C.* 7. p. 184, 185.

narian Heresy was at the Height. But besides that this Creed is wanting in almost all the *Manuscripts of Athanasius's Works* (a); and the Style and Contexture of it bespeak a *Latin* and not a *Greek* Author; there are many Reasons which convince the Doctor, that the Athanasian Creed must be placed lower than his Time.

One very observable Particular, is the Manner of expressing the *Unity* by a singular Adjective, *One Eternal, one Incomprehensible, &c.* and the condemning the Expression of *Three Eternals, three Incomprehensibles, &c.* A Way of Expression but very seldom used, till St. *Austin* in his Books of the Trinity, in the Fifth especially, enlarg'd in Justification of it, and was very full and copious upon it. For this Reason principally, the Doctor thinks that this Creed was not made before St. *Austin's* Books of the Trinity were publick, which was not till 416, or not before 420, or thereabouts: To allow some Time for his Works to be read, considered, approved, and to gain a general Esteem.

If it be said, that St. *Austin* might as well copy from this Creed, as the Creed from him; the Doctor says, No: For the Reason is different. Creeds, and other the like Formularies, which are to be put into every one's Hands, and spread round about, ought not to contain any Thing, till it has been maturely weigh'd, long consider'd, and fully explain'd, as well as prov'd, and generally acknowledged by the Churches of Christ. It is therefore much more reasonable to believe, that St. *Austin's* Writings should go first, and a general Approbation of them in that Particular; and that then the Creed might conveniently follow, the Way being now opened for it (b).

The learned Author makes the like Observation of another Article of the Athanasian Creed, viz. *the Procession from the Son*, a Doctrine entertained indeed (as we shall see hereafter) both by Greeks and Latins, and express'd frequently in Sense, tho' rarely in Terms: But such as came not to be much inculcated, or insisted upon, till St. *Austin* undertook to assert or clear it, and to render it less liable to any Dispute hereafter. For which reason the modern Greeks have looked upon him, in a Manner, as the Father of that Doctrine, being at least the principal Man that brought it into vogue, however weakly they may pretend

Not earlier
than St. Au-
stin's Time,
or than the
Year 420.

(a) Voss. de tribus Symb. Diff. 2. §. 12.

(b) Ibid. p. 187, 188.

that

Append. to SER. II. that he invented it. Thus far is certain, (saith the Doctor) that his elaborate Arguments, and solid Proofs from Scripture, of the Truth, and of the Importance of the Doctrine, made it pass the more readily, and gave it Credit and Authority enough to have a Place in a standing Creed or Confession: Which, to the Doctor, is another Argument of the Creed's being made after St. *Austin's* Writings were well known in the World, in that Place at least where the Creed was made. And therefore, from the Premisses the Doctor presumes to infer, that the Athanasian Creed is not earlier than the Year 420 (c).

So that (we having seen before, that it should not be plac'd lower than 430 or thereabouts) it is now brought within the Compass of ten Years. And if we next consider the Place or Country it was most probably compos'd in, that may help to settle its Date within somewhat stricter or narrower Limits than before.

Compos'd
probably in
Gaul.

And the Doctor gives us great reason to believe that this Creed was made in *Gaul*: There (he tells us) it was first received, and there it was had in the greatest Credit and Esteem. It was next received in those Churches that were nearest to *Gaul*. The oldest *Version*, the oldest and greatest Number of *Manuscripts*, the oldest *Authors* that mention it, and the oldest *Commentators* upon it, are all *Gallican*. And therefore no other Country, or Church in the World, has so fair, or indeed so clear a Pretence to it (d).

And proba-
bly between
the Years
426 and
430.

The Creed then being *Gallican*, and compos'd most probably between the Years 420 and 430; we may next consider, saith the Doctor, whether we cannot come a little nearer towards fixing the Time of its Composition.—— Now it is observable, (and he proves it) that about the Year 426, St. *Austin* (who was then Bishop of *Hippo* in *Africa*) held a very close and intimate Correspondence with the *Gallican* Churches. For one *Leporius*, a Presbyter, about that Time had spread false Doctrine in *Gaul*, chiefly relating to the *Incarnation*, and being censured for it there, fled to *Africa*, and was there brought to a Sense of his Errors by St. *Austin*, and some other African Bishops; who became Intercessors with the Bishops of

(c) Page 189, 190.

(d) Page 208—210.

Gaul, in Favour of *Leporius*, that he might be again received and restored by them. One can scarcely imagine any more likely Time, or more proper Occasion, for the compiling such a Creed as the Athanasian is. All the Lines and Characters of it suit extremely well with the Place, the Time, the Occasion, and other Circumstances: All which therefore concur to persuade us that the Creed was in all Probability composed in *Gaul*, sometime between the Year 426, and the Year 430. So that now we are confined within the narrow Compass of four or five Years, upon the most probable Conjecture, and upon such Evidences as a Case of this Nature can admit of, where more cannot be expected (d).

Appendix
to
SER. II.

And if we have hitherto (saith the Doctor) gone upon sure Grounds about the Time and Place, we cannot long be at a Loss for the Author, of this Creed. For who (saith he) were the most considerable Men, and best qualified for such a Work, at that Time in *Gaul*? Antelmus will point out *Vincentius* of *Lerins* (e); And it seems indeed to have been in the Hands of that Monk, by what he has borrowed from it in his *Commonitory*, which he writ in 434 (f). But no Contemporary of *Vincentius*, nor any ancient Writer ever gives the least Hint of his composing such a Work. And if it had been written after his *Commonitory*, i. e. after 434, as Antelmus supposes; it would not have wanted those critical Turns which we have already mentioned to have been inserted in all Creeds, after the Condemnation of the *Nestorian* Heresy in the Year 431. Not to mention that such a Work appears to have been much fitter for a *Bishop* of a Church, than for a private *Presbyter*. *Bishops* had the Privilege of making Creeds and Forms of Prayer for their respective Diocesses. And what Bishop more likely to compose such a Creed, than Arch-Bishop *Hilary* of *Arles*; a celebrated Man of that Time, and of chief Repute in the *Gallican* Church (g)? And one who had been in the Monastery of *Lerins*, and a Contemporary with *Vincentius*, which will readily account for *Vincentius*'s having had a Sight of this Creed, so soon after its Composition.

The Author
of this Creed,
who?

(d) Page 210—212.
(e) Chap. 1. p. 17.

(f) Chap. 8. p. 223.
(g) Ibid. p. 212, 213.

Append.
to

SER. II.

Most proba-
bly Hilary
Archbishop
of Arles.

nam

Hilary was made Bishop in *Gaul* within the Time mentioned; viz. in the Year 429: And is allowed to have been a Man of great Parts and Capacity, of a neat Wit and elegant Style, for the Age he lived in. The Character which *Gennadius* gives of his Writings, that they were *small Treats*, but extremely fine, suits well with our present Supposition: But what most of all confirms and strengthens it, is what *Honoratus* of *Marseilles*, the Writer of his Life, tells us, viz. that *Hilary* composed [*Symboli Expositio ambienda*] an admirable Exposition of the Creed. Which is a properer Title than that of *Creed* which it now bears. And among the ancient Titles given to it are to be found the Titles of *an Exposition of the Catholick Faith*, or yet nearer, *an Exposition of the Apostles Creed*. *Hilary* therefore was actually the Author of such a Work as this is, which either must be this, or else is lost. And it seems that this Creed has been sometimes ascribed to the elder *Hilary* of *Poitiers*, and in one Manuscript (though not a very ancient one) was found tacked to some Pieces of that *Hilary*, which possibly might have been occasioned by the Similitude of Names, since neither the Diction, nor the Matter, nor the Manner of the two Authors are any thing alike (b).

Such plausible Reasons the Doctor gives in favour of his Conjecture about *Hilary* of *Arles*: By whom he supposes it might have been compiled a little after his Entrance upon the Episcopate about the Year 429. The Author it is true lived till twenty Years after, and saw the Rise, Progress and Condemnation of the *Nestorian* Heresy, and the Beginning at least of the *Eutychian*. But the Creed might then have got out of his Hands, and so it might not be in his Power to recall it: Nor indeed was it necessary to enlarge or alter it, since both these Heresies are sufficiently obviated in this Creed, though not so explicitey condemned, as they were in many that came after (i).

Why the
Creed bears
not Hilary's
Name.

But it may be asked (says the Doctor) how the Author's Name came to be so studiously concealed even by those that received and admired the Creed, and how it came to take at length the Name of *Athanasius*, rather than of *Hilary*? To this the learned Doctor answers (and very truly) that *Hilary* (though a good Man, yet) happened to fall under the Displeasure of the Pope; and there were also some Doctrines of

(b) *Ibid.* p. 215—218.

(i) *Ibid.* p. 219.

St. *Austin* which *Hilary* did not like; so that not only the Append. Court of *Rome*, but the more zealous Disciples of the great to St. *Austin*, had a Pique against him, and had the less Value for SER. II. his Name. The Way then to have his Creed pass current, was to stifle, as much as possible, the Name of the Author, and to leave it to stand by its own intrinsic Worth and Weight (k).

As to the Name of *Athanasius* (which is now generally *Why called* prefixed to this Creed) the Doctor takes it to have come thus. *the Athanasian Creed.* Upon the Revival of the *Arian* Controversy in *Gaul* under the Influence of the Burgundian Kings, it was obvious to call one Side *Athanasians*, and the other Side *Arians*; and so also to name the orthodox Faith the *Athanasian Faith*, as the other *Arian*. This Creed therefore being an excellent Summary of the Catholick Faith as maintained by *Athanasius*, might in Process of Time, acquire the Name of the *Athanasian Faith*, and so in a while occasion the Mistake of ascribing it to him, as his Composition. This is confirmed by what we see of several Tracts in the fifth and sixth Centuries wrote Dialogue-wise; where *Athanasius* is made the Mouth of the Catholick Side, *Arius* of his Party, and *Photinus* of his. Not meaning that *Athanasius*, *Arius* and *Photinus*, were really the Speakers in those Conferences; but the Readers were to understand the *Athanasian*, *Arian* and *Photinian* Principles to be represented under those leading Names (l).

And this admired Name, together with the intrinsic Worth and Value of the Form itself, gave it Credit enough to be received in *France* as an Orthodox Formulary or System of Belief about the Middle of the sixth Century, and into the publick Offices of their Church about the Year 670 (m). *When first received in France.* In *Spain* it was known and approved as a Rule of Faith about the Year 633, and was soon after taken into their Offices (n). *Spain.* In *Germany* it was received at lowest about 787 (o). *In Germany.* In *England* it was well known and well approved about the Year 800, and sung alternately in our Churches in the tenth Century (p). *England.* About fourscore Years after, it was receiv-

(k) *Ibid.* p. 219, 220.

(l) *Ibid.* p. 221.

(m) *Ibid.* Chap. 6. p. 146—148.

(n) *Pag.* 149—154.

(o) *Pag.* 154—157.

(p) *Pag.* 157, 158.

Append.
to
SER. II.

Italy.
Rome.
All over the
West.
And in some
Parts of the
Greek
Church.

The Value of
this Creed.

ed in *Italy* (q). And in *Rome* itself (which was always more desirous of imposing her own Offices upon other Churches than of receiving any from them,) it was received in the tenth Century, and probably about the Year 930 (r). From which Time forwards this Creed has been publicly recited in the Church Offices *all over the West* (s): And it seems in some Part of the *Greek Church* also: (though without the *Filioque*, or Proceſſion of the Holy Ghost *from the Son*.) In *Muscovy* certainly (t), and probably in *Russia*, *Servia*, *Bulgaria*, and *Constantinople* (u). So that its Reception has been both general and ancient. It has been received both by *Greeks* and *Latins* all over *Europe*: And if it has been but little known among the *African* and *Asian* Churches, the like may be said of the *Apostle's Creed*, which has not been admitted, scarce known in *Africa*, and but little in *Asia*, except among the *Armenians* who are said to receive it.

So that for *Generality* of Reception the *Athanasian Creed* may vie with any, except the *Nicene* or *Constantinopolitan*, the only general Creed common to all the Churches. And this sure is a high Commendation of it: It having gained its Ground by its own intrinsic Worth and Value, without the Authority of any *General Council* to enforce it (x). The truly good and great Author has been the Mouth of all the *Western Churches*, and some *Eastern* too, for a long Tract of Centuries, in celebrating the Glories of the Co-eternal Trinity. And so may he ever continue (saith the very judicious and learned Doctor, with whom I heartily join) till the *Christian Churches* can find out (which they will not easily do) a *juster*, or *sounder*, or *more accurate* Form of Faith than this is (y).

Not that the Church of England receives it upon the Authority of its Compiler, or determines any thing about its Age or Author. But she receives it, because the Truth of the Doctrines contained in it may be proved by certain Warrants of Holy Scripture (z). That it may be so proved is what I have undertaken to show in the five next following Discourses. And the seeming Objections that may lie against it I shall endeavour to remove in my concluding Discourse, in which I am to explain and vindicate the *Damnatory* Clauses in it, which will be a proper Time to take what other Exceptions have been made to it, under Consideration.

(q) Pag. 158—161.

(r) Pag. 161—166.

(s) Pag. 166.

(t) Pag. 167—172.

(u) Pag. 172—179.

(x) Pag. 180.

(y) *Ibid.* Chap. 8. p. 225.

(z) See the eighth Article of the Church of England.

THREE DISTINCT PERSONS

The OBJECT of our

W O R S H I P.

The THIRD SERMON.

MATT. xxviii.

19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

THE gracious and glorious Redeemer of all Men (for ever blessed be his holy Name!) having, in virtue of the pre-determinate Counsel of his Father before the Foundation of the World, paid the Price at his Death, and received the Purchase at his Resurrection, even *the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession* (a); He immediately provides to call them all to a Sense of the Benefits he had so dearly obtained for them, by *making his Way known upon Earth, his saving Health among all Nations* (b).

SERM.
III.

The Text opened and explained.

A Knowledge of which *the Gentiles* more especially stood at this Time in the highest

The Idolatry of the Gentiles.

(a) Pf. ii. 8. (b) Pf. lxxvii. 2.

H 3

Need,

SERM.
III.

Need, being involv'd universally in Error and Darknes, as well as in Sin; so far from knowing the Way of God, that *they knew not even God himself, but did Service unto them which by Nature are no Gods (c). They chang'd the Truth of God into a Lie, and worshipp'd and serv'd the Creature more (or rather) than the Creator (d): They were carried away unto dumb Idols, to this or that, even as they were led (e). They chang'd the Glory of the incorruptible God, into an Image made like to corruptible Man, nay even to Birds and four-footed Beasts and creeping Things of the Earth (f).*

This was the sad and melancholy State of all Mankind, *the Jews only excepted*, at our Saviour's Appearance. For though some of the Philosophers and wise ones amongst them seem to have had a Notion, that there must be some one superior Being above the rest; yet it does not appear that the wisest of them all knew either what or who he was. Even to these he was *unknown*: And so was he proclaim'd upon an Altar consecrated to his Worship at *Athens*, a City the most devoted to Religion, of any at that Time in the Heathen World.

To remove therefore this Blindness, and to root out this Idolatry and Superstition from amongst men, the merciful JESUS sends his Apostles *into all Nations* to disciple them to himself; *to turn them from those Vanities, the Idols they had ador'd, to serve the living and true God (g).*

(c) Gal. iv. 8. (d) Rom. i. 25. | (f) Rom. i. 23.

(e) 1 Cor. xii. 2.

(g) Acts xiv. 15. 1 Thess. i. 9.

And thus far indeed the Jews had no need of Conversion : they had kept steady to the Worship of the true God, the God of Israel, ever since the Time they had suffered for their Idolatry a seventy Years Captivity in the Land of Babylon.

The State of
the Jews.

But the God whom they had hitherto mostly worshipped under the Character of *One Person* only, having been now more clearly manifested, through the Ministry of Christ, under the Character of *Three* ; therefore the Blessed Jesus, who sustains one of those Characters himself, would have the Divine Essence rightly conceived ; and since each of the Persons had now contributed to Man's Redemption, he would have each of them henceforward notified distinctly to all Mankind. To this End it is that he so solemnly commissions the Apostles, in my Text, to initiate all Nations, Jews as well as Gentiles, and Gentiles as well as Jews, into the Faith and Worship of them all. *Go ye therefore and disciple all Nations (g), baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

For the Rite of Initiation he fixes on that which had already obtained. *Baptism* had long been in Use among the Jews for the admitting Converts from the Gentiles to the Worship and Religion of the God of Israel (b). And even the Heathens had received it from them, and

Baptism used
of old by
Jews and
Gentiles.

(g) Μαθητεύσατε, i. e. Discipulos facite, Introducite per Baptismum, ut doceantur. Light.

foot. Hor. Hebr. in loc.

(b) See Wall's Introduction to his History of Infant-Baptism.

SERM.

III.

And there-
fore adopted
by our Savi-
our.

The Practice
of the Church,
as to the
Form of
Baptism.

practised it to much the like Purpose and Use (i). Baptism therefore he still retains, it being in itself a very significant Ceremony or Rite (k). But whereas the Jews had hitherto baptized into the Name of the *Father only* (l); Jesus will have the Relations filled up, and all People baptized into the Faith of the one universal Lord, by distinctly naming the three Persons included in him. *Go ye — and baptize all Nations, In the Name of the Father, and of the Son, and of the Holy Ghost.*

And this Form of Baptism, this very Form of Words, has the Church ever used, from the first Foundation to this very Day, in the Administration of this Sacrament. The Catholics, in all Times, and in all Places, constantly baptizing into the Name of every Person of the Holy Trinity according to our Blessed Lord's Institution (m). And in Times and Places in which Heathenism remained, it was usual for them, first in a solemn Manner to renounce their Idols, and then as solemnly to

(i) Just. Mart. *Apol.* 1. §. 81. and Kortholt in loc. Tertull. *de Præscript.* c. 40. and *de Baptismo.* c. 5.

(k) See the Introduction to the Chapter on the Office for the Administration of Baptism in my Rational Illustration of the Book of Common-Prayer.

(l) *Baptizabant Judæi Proselytos, In Nomen Patris, id est, in Professionem Dei, quem Nomen Patris insignierunt. Revelaverat se Pater in veteri Fæde-*

re; Filius in novo, in Carni humanâ, Miraculis, Doctrina, Resurrectione, Ascensione; Spiritus Sanctus in Donis & Miraculis suis. Ad summam ita Maturitatem accreverat Doctrina de Sacro-sanctâ Trinitate; ad assequendam cujus Agnitionem, incubuit omnibus verum Deum Trinum proficientibus, ut in istius Nomen baptizarentur. Lightfoot. *Hor. Hebr. in loc.*

(m) Bingham's *Antiq.* L. 11. c. 3. §. 1, 2.

profes

profess their Faith in the three Divine Persons as the one true God (n).

SERM.
III.

We very well remember that in the Acts of the Apostles we frequently read of Persons baptized in the Name of Jesus Christ, or in the Name of the Lord Jesus, or in the Name of the Lord. But from none of these Places can that be proved which some would infer, viz. that the Apostles ever baptized in the Name of Jesus Christ alone; or that they did not always baptize as Jesus Christ himself had commanded, *In the Name of the Father, and of the Son, and of the Holy Ghost*. One of the Places seems to me to import (though Baptism be mentioned only as administer'd in the Name of the Lord Jesus, yet) that it was at least administer'd in the Name of the Holy Ghost also. The Instance I mean is that of the Ephesians in the 19th Chapter: St. Paul asks them, *Have ye received the Holy Ghost since ye believed? They said unto him, We have not so much as heard whether there be any Holy Ghost*. Startled at their Answer, St. Paul immediately rejoins, — *Unto what then were ye baptized? i. e. Into what Name were ye baptized? or into what Baptism were ye baptized [A]? For surely had ye been baptized*

Acts ii. 38.
c. viii. 16.
c. xix. 5.
c. x. 48.
considered,

c. xix. 2—5.

[A] If the first of these Senses be the meaning of St. Paul's Question, 'Εἰς τί must answer to the 'Εἰς τὸ ὄνομα in my Text; if the second it must signify, 'Εἰς τὴν Βάπτισμῶν, i. e. into which Baptism were ye baptized? into that of John, or that of Christ? But be either of them the Question the Apostle asks; he seems still to suppose, that they had not been baptized into Christ's Baptism, because they had not heard of the Holy Ghost.

(n) Ibid. c. 7.

in

SERM.

III.

in the Name, or into the Baptism instituted by *Jesus*, ye could not have been ignorant of the *Holy Ghost*. But it seems they had not received Christ's Baptism; they had been only baptised *into the Baptism of John*; and therefore no Wonder that the Holy Ghost was unknown to them. For *John* only baptised with the Baptism of Repentance, saying unto the People, that they should believe on him which should come after him, that is, on Christ *Jesus*. But this Baptism the Apostle declares not sufficient, by baptizing them now in the Name of the Lord *Jesus*. What? Into the Name of the Lord *Jesus*, without naming the Father and the Holy Ghost? That cannot be supposed: Because the Occasion of baptizing them in the Name of the Lord *Jesus* now, was taken from their not having heard of the Holy Ghost before. The Silence of this Text therefore, as to the Name of the Father and the Holy Ghost in the Administration of Baptism, is no more a Proof that these *Ephesians* were not baptized into their Name; than the Silence of the same Place as to the Instructions St. Paul gave them concerning the Nature and Gifts of the Holy Ghost, is a Proof that he said nothing to them concerning the Holy Ghost at all. As well might we infer the one as the other. But knowing the concise Manner used by St. Luke in his Narration of Facts, we rightly understand him concerning both. And therefore as we suppose them duly instructed as to the Holy Ghost, before he came on them, although the Text says nothing of it; so also do we suppose their

their Baptism to have been administered in the Name of the Three Persons, although only one be mentioned. Or rather we conceive that the Name, *Lord Jesus*, was not mentioned at all in their Baptism: For if they were baptized as Jesus commanded (and if they were not, I do not know how it was Jesus's Baptism,) the Name of *Jesus* was not pronounced at their Baptism, but the Name of the *Son*. And therefore the Meaning of their being baptized *in the Name of the Lord Jesus*, must be that they were baptized in the Form and Manner which Jesus prescribed; that they did not receive John's Baptism again, but the Baptism of Jesus. In this Sense, I believe, whoever reads the whole Passage attentively will interpret the Words; and will use it as a Key for coming at the Meaning of those other Places in the same Book, which mention Baptism as performed *in the Name of Jesus Christ*, or *in the Name of the Lord*. For all of them, be sure, have the very same Meaning, though this only happens to carry along with it its own Explanation. And consequently these Baptisms *in the Name of the Lord*, or *of the Lord Jesus*, or *of Jesus Christ*, must signify Baptisms not running in his Name only, but performed according to his Institution.

And in short unless we do so understand them, I will challenge any Man to show from the *Acts*, or from any Book of the New Testament, that the Apostles ever baptized according to his Institution at all. For where do we read of any Baptism expressly said to be administered

SERM.

III

A². ii. 38,
41.

nister'd in the Name of the Father, and of the Son, and of the Holy Ghost? And yet how can we imagine that the Apostles should receive so solemn a Commission to baptize in this Form, and then at the first Baptism they ever administer'd, on the Day of Pentecost, but 50 Days afterwards, when no less than Three thousand Souls were admitted, should of their own Authority change the Form from *the Name of the Father, and of the Son, and of the Holy Ghost*, into *the Name of Jesus Christ* alone? Believe this who can! For myself I think it a much more consistent Interpretation, that the baptizing in the Name of Jesus Christ, should mean a baptizing into the Faith and Religion of Jesus Christ, or in the Name and Form prescribed by Jesus Christ: i. e. in the Name of the Father, and of the Son, and of the Holy Ghost, as the God of Christians, three Persons in the Object of our Worship, each of them distinct, and all Divine (o).

The Subject
proposed in
the following
Discourse.

And this is the Point which, (according to the easy and I hope regular Division of the Doctrine of the Holy undivided Trinity I laid down in my last) claims first to be attended to.

(o) *Jesu Christi mentionem facit Petrus, non quasi Pater omitteretur, sed ut Patri quoque Filius adjungeretur.* Ec. Cyprian. Ep. 73. p. 206.

In Nomine Jesu Christi jussi sunt baptizari (A². ii. 38.) Et tamen intelliguntur non baptizati nisi in Nomine Patris, Et Filii, Et Spiritus Sancti. August. con-

tra Maximin. L. 3. c. 17. Tom. 6. Fol. 161. D.

Τὸ μὲν οὖν ἵς Χριστὸν Ἰησοῦν βαπτίζονται οὐκ ἀπολείποντες τὸ καλεῖσθαι τὸν ἱσταντὸν καὶ παραδόντα τὸν Χριστὸν Ἰησοῦν βαπτίζοντες, τολμῶν, οὐκ Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα. Eulogius Alexander. apud Photium. Cod. 280. col. 1608.

And

And which the Method I have prescribed myself calls on me in the first Place to state in the Terms in which the *Athanasian Creed* represents it.

And the Catholick Faith, it tells us, is this; that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

Thus far goes the Creed as to the *Distinction* and *Personality* of the Blessed Trinity. Concerning the *Divinity* we must hear it further; on which, one Verse only being interposed, it goes on thus;

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

The Father almighty, the Son almighty, and the Holy Ghost almighty.

The Father God, the Son God, and the Holy Ghost God.

The Father Lord, the Son Lord, and the Holy Ghost Lord.

So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

This

This is the Doctrine which on my present Head the *Athanasian Creed* pronounces: But since even Creeds are to be tried by *Scripture*, we must now examine how far *Scripture* will countenance and support it. And in this Examination let us proceed as gradually as the Creed itself: And

*The general
Division.*

I. FIRST, Settle the DISTINCTION,

II. THEN Explain the PERSONALITY,

III. LASTLY, Assert the DIVINITY of the Holy Three mentioned in my Text, into whose Name we are all baptised, as the Object of our Faith and the God we worship.

*Father, Son,
and Holy
Ghost, all
distinct.*

I. The DISTINCTION is the Foundation on which this Doctrine is built. It is made in our Creed the very Basis of our Belief, the **Catholic Faith** both in the Opening and the Close being pronounced to be this, that the **Trinity in Unity** as well as the **Unity in Trinity** is to be worshipped. Now *Trinity* implies *Three* as well as *Unity* does *One*: And who that reckons up Father, Son, and Holy Ghost, into whom we are baptised, will reckon less or more than three? They are certainly *three Names*, and carry at pronouncing *three different Ideas*. And yet it is necessary at our Entrance on the Subject, to examine whether in the Scriptures, these several Names are used promiscuously to denote only One, to whom all the Names may according to the different Respects be applied; or whether the Characters they

Father, Son, and Holy Ghost, all distinct.

III

they evidently express are not as distinct in Reality as in Name.

SERM.

III

For the confounding of the Persons (which the Creed condemns) was one of the first Errors that disturbed the Church [B]. The Broachers of which Error represented the Father, Son, and Holy Ghost to be only *nominal*, to be merely three Titles without any Distinction: Insisting that God the Father was also God the Son, and God the Holy Ghost; manifesting himself now under one Character, and now under another; appearing first as Father, then as Son, and then as Holy Ghost, according as his Dispensations towards Men required (p). The Consequence of which must be that the Father's begetting the Son, was nothing else but the same God, under one Notion begetting himself under another Notion; and again that whatever was done under the Character of Son, or Holy Ghost, was done by the Father, and that when even Jesus was crucified and died, it was the Father that suffered [c]: A Doctrine inconsistent with all those Scriptures from whence we can demonstrate that the Father is not the Son, nor the Son the Holy

The Heresy
of Sabellius.

[B] This Heresy was first broached by *Praxeas* in the second Century, when it was opposed by *Tertullian*, and afterwards by *Noetus* and his Scholar *Sabellius* in the third Century. From the last of which it took its Name. *August. de Hares. c. 41. p. 28.* and *Pearson on the Creed, p. 322.*

[c] Hence they were called *Patripassians*, of whom see *Bishop Pearson on the Creed, p. 158, 159.*

(p) *Vide Suicer. in Symb. Thesaur. in Titus. Vol. 2. col. Nican. p. 61—63. vel apud 1303—1305.*

Ghost,

SERM.
III.

Ghost, nor any one of them either of the others. But let us produce our Authorities.

As to the *Subsistence of the Father* there is no Dispute: The Question is, whether in the God-head there be any other Subsistence; or whether there do not subsist a Divine **SON** and **HOLY GHOST** besides the Father, and as distinct from the Father as from each other? To decide this Question we will begin with the **SON**, meaning the **LOGOS** or **WORD**, that Divine Nature of Christ which existed before it became incarnate.

The Son distinct from the Father.

And of him let us hear the sublime St. *John*, the Eagle of the Evangelists, the Disciple that seems not only to have *laid in*, but even to have *penetrated*, his Master's Bosom: Which indeed appears to have been all laid open to him in his Banishment (shall I call it? or Retirement) at Patmos. From whence being returned he thus begins the Blessed Jesus's high Original.

John i. 1.

In the Beginning was the Word—In the same Beginning that *Moses* means: (For away with *Socinus*, who deserves not so many Syllables as Volumes have been spent on him:) *In the Beginning*, (saith St. John) before any Thing was created or made, the **WORD**, the Son of the Father so called (*q*), who was afterwards made **Flesh**, existed or had Being. And this *Word was with God*, i. e. *with the Father*, as he elsewhere explains himself, where he calls the

(q) Why called the Word, see | Chandler's Sermons on John i. Archbishop Tillotson's and Bishop | 14.

Father, Son, and Holy Ghost, all Distinct.

113

Word by another Name, viz. the eternal Life which was with the Father, and was manifested unto us.

SERM.

III.

1 John i. 2.

If then he was *with* the Father, he cannot in any Propriety of Speech be taken *for* the Father. Neither can the *Word*, and He *with whom the Word was*, be both the Word. And therefore the *Father* and the *Word* must in some Sense necessarily be *two*; they must needs be *distinct*. This one Text therefore spoken so evidently, not of Christ incarnate, nor of Christ's Soul pre-existing before he was incarnate, but of the *eternal Word*, by whom all Things were made, of that Word, who not only was with God, but *was God*; i. e. of the same Nature with the Father, with whom he was; this Text, I say, (which sets forth to us the Excellency and Dignity of that Nature which was afterwards made Flesh, so plainly distinguishing between *God the Word* who became incarnate, and *God, with whom*, before the Incarnation, *the Word was*), proves as plainly that since one of these is the Father, the other the Son, (as we shall see hereafter) the Father and Son must be distinct.

When I come in my next to speak of the Relation between the Father and the Son, more Arguments will occur that will infer their *Distinction*. But at present we may venture to rest the Distinction of the Son *from the Father* on this single Passage: Because it is a Passage universally allowed to speak of the highest Nature in Jesus; of the Nature that existed before either Part of his human Nature, either his

I

Body



Body or his Soul, was called into Being. And therefore it must necessarily be understood of that Nature concerning which the *Catholicks* and *Sabellians* dispute, which both indeed allow to be *Divine*, but in which the *Sabellians* deny, the *Catholicks* assert and insist on, a *Distinction* [D].

The Extra-
vagance of
Socinianism.

When I here represent this Passage of St. John to be *universally* understood of a *Divine Nature* in Christ; I know I ought to except the *Socinians*, who contend that the *MAN Christ Jesus* was the *WORD*, and that to constitute him so, he was assumed, just before he entered upon his Ministry, to an Audience of the Almighty God in Heaven (r). A Fable borrowed, one would think, from the Story of *Mahomet*! But whence ever it had its Rise; it deserves the Contempt and not the Regard of any Christians. And indeed as to any Thing the *Socinians* say, I mean, as *Socinians*, I can hardly prevail with myself to allow them a Thought.

Dr. Clarke's
Confession of
the Son's
Personality.

[D] "The [A^d;^o;^s the] *Word* or *Son* of the Father sent into the World to assume our Flesh, to become Man and die for the Sins of Mankind; was not [the A^d;^o;^s the] *internal Reason* or *Wisdom* of God, an *Attribute* or *Power* of the Father; but a *real Person*, the same who from the Beginning had been the *Word*, or *Revealer* of the Will of the Father to the World." Dr. Clarke's Scripture Doctrine. Part 2. §. 18. p. 284.

(r) Vide Slichting. and Wolzogen. in *John* iii, 13. But see their Notion confuted in Pearson on the Creed p. 108, 109. where the good Bishop condescends to rea-

son with them. See also Dr. Knight's second Letter to the Author. of the History of *Montanism*. p. 85—89.

Not

Father, Son, and Holy Ghost, all Distinct.

115

Not that I am insensible of the high Encomiums their own Party give of their Sagacity and Reason; but I am surprized that any Man should reason with them till they have got away his Bible,

SEMR.

III.

The Socinians then being dismiss'd, and the Error of the Sabellians, I hope, evinced, as to the Distinction of the Son; let us in the next Place see whether we cannot also maintain a *distinct Holy Ghost*. And He existing but in one Nature only, in the Nature of Spirit, from whence he has his Name; whatever Texts proves that there really is such a Spirit, and that he is neither Father nor Son, prove what we want, viz. that besides the Father and Son, there is a Holy Ghost.

The Holy Ghost

We readily own that in many Places of the New Testament the *Operations* and *Gifts* of the Holy Ghost are expressed under the *Name* of the Holy Ghost. We read for Instance that the Spirit is given sometimes *in Measure*, sometimes *without Measure*, that it is *poured out*, that Men *drink of it*, and are *filled with it*, that it is *distributed*, and sometimes *quenched* or *extinguished*. — And in these Places we are ready to acknowledge that not the Holy Ghost himself, but his *Operations* are to be understood: And which Operations are called the *Spirit*, because the Spirit is the Source or Cause of them. But what is it that from hence will follow? Not that the Holy Ghost is nothing but a Gift or Operation only; not that he is only an Attribute, or Quality, or Power of ei-

Though sometimes used for Operations and Gifts; John iii. 34. Act. x. 45. 1 Cor. xii. 4—13. Eph. v. 18. 1 Thess. v. 19.

SERM.

III.

*Yet is a real
intelligent
Agent.*

*John xiv.
16, 17, 26.*

1 Cor. ii. 11.

6. xii. 11.

*John xiv.
26.*

1. xv. 26.

*1. xvi. 7, 8,
13.*

Mat. iii. 16.

Acts x. 19.

1. xiii. 2.

Rom. viii. 26.

Acts v. 9.

1. vii. 51.

*Ephes. iv.
30.*

1 Cor. xii.

4—11.

ther of the other Two in the Godhead : For we have a great many other Texts to prove that the Holy Ghost is an intellectual Subsistence, acting* and operating as Holy Ghost, and not either as Father or Son. Christ, for Instance, often speaks of him as existing and acting as really as himself. He promises to send him to his drooping Disciples as *another Comforter* ; as a Comforter that should *abide with them*, and *dwell with them*, and *teach them all Things*, and *bring all Things to their Remembrance*. And so also in other Places of Scripture, both Proper- ties and Actions are frequently ascribed to him : Such as *Understanding* and *Knowledge* and *Will*. He *is sent*, he *comes*, he *goes*, he *bears*, he *speaks*, he *reproves*, he *teaches*, he *commands*, he *inter- cedes* ; he is also said to be *tempted*, to be *resisted*, to be *grieved*. And St. Paul in speaking of *Administrations*, *Operations*, and *spiritual Gifts*, ascribes them all to one Spirit as the Author and Fountain, *working*, and *dividing*, or dis- tributing them to several Ends, and in different Measures, *to every Man*, as *He* (the Spirit) *will*. He therefore that wills and works and divides these several spiritual Gifts and the like ; must surely be not merely a Gift himself, but some truly existing intelligent Agent with those Gifts in his Power (f) [E].

*Dr. Clarke's
Confession of
the Persona-
lity of the
Spirit.*

[E] " The Holy Spirit of God does not in Scripture ge-
nerally signify a mere Power or Operation of the Father,
" but more usually a real Person *."

(f) The Socinian Evasions of
the above cited Texts see confuted
in Pearson on the Creed. p.
311—313.

* Or Clarke's Scripture Do-
ctrine of the Trinity. Part 2. §.
19. p. 288.

Father, Son, and Holy Ghost, all Distinct.

117

SERM.
III.

And if a Person or Agent; he will soon appear to be an Agent who is *neither* Father nor Son. *Not the Father*, because he *proceeds from the Father*, and is *sent by the Father*. And the Father sure cannot be said to send, or proceed from himself. But the Spirit also is said to be *sent by the Son*, to *receive of the Son's*, and to *glorify the Son*. Which is by no Means reconcilable with the Character of the Father: Neither is it reconcilable with the Son himself, who could not be said to receive of his own: And we know he protests against *seeking his own Glory*; and therefore, be assured, he would not glorify himself. Besides, as I have mentioned, the Son calls him *another Comforter*; so much another, that he informs his Disciples, that the Presence of the one depended on the Absence of the other. *I tell you the Truth*; (saith he) *It is expedient for you that I go away*: *For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you*. If this do not plainly distinguish two real subsisting Agents; *Coming* and *Going*, *Departing* and *Staying* must all mean the same Thing.

Distinct
from the Father and Son.
John xv. 26.
c. xiv. 16,
26.

c. xv. 26.

c. xvi. 14.

c. viii. 50.

c. xvi. 7.

The Holy Ghost therefore is neither Father nor Son, but distinct from both. And therefore our Lord commands Baptism to be administered *in the Name of the Holy Ghost* as well as in the Name of the Father and the Son; which is another Evidence that the Holy Ghost must be as distinct from the Father and the Son, as the Father and the Son are from one another. And so it is manifest St. Paul be-



SERM.

III.

2 Cor. xiii.

14.

Ephes. ii. 18.

lieved them, when in behalf of the Corinthians he prayed for *Grace from the Son, for Love from the Father, and for Communion from the Holy Ghost*. And when again he tells the Ephesians, that *through the Son, all Men had Access by one Spirit unto the Father*: Where he plainly distinguishes the Spirit by whom, from the Father to whom, and the Son through whom we have that Access.

The Word
Trinity,
when and
why introdu-
ced.

The Holy Three therefore we may pronounce to be truly and really three [F]. And to express them as such the Word *TRINITY* was first invented, from whence the whole Doctrine concerning this Mystery now takes its Name. A Term introduced by *Theophylus* Bishop

What inten-
ded to signify.

The three
Persons, di-
stinct,

[F] So really, so distinctly, as that we may call them with *Tertullian*, "one and another and a third *." But then we must be careful to distinguish with *Vincentius*, that "although in the Trinity there be one and another, yet there is not one and another Thing: Because though there be one Person of the Father, another of the Son, and another of the Holy Ghost; yet the Nature of the Father, and of the Son, and of the Holy Ghost, is not one and another, but the same in all †." But of the Unity of their Substance I am to speak hereafter: At present I am still to adhere to their Distinction, which ought to be ascertained as clearly as their Inseparability. But because they are inseparable the School-Men from *Tertullian* pro-

* *Eccē anim dico alium esse Patrem, & alium Filium, & alium Spiritum*, Adv. Prax. c. ix. p. 26.

† *In Trinitate alius atque alius, non aliud atque aliud.* — *Quia scilicet alia est Persona Pa-*

tris, alia Filii, alia Spiritus Sancti: Sed tamen Patris, Filii, & Spiritus Sancti, non alia sed una eademque Natura Adv. Hæres. c. xix. See also Mr. Reeve's Note on the Place. Apologies. Vol. 2. p. 298.

Father, Son, and Holy Ghost, all Distinct.

of Antioch in the second Century (t), and invented to denote not barely the Number Three,

119

SERM.
III.

Rather than
diverse or
different.

pronounce them *distinct* rather than *diverse* or *different* *. And that because *Diversity* and *Difference* are Terms that might be misconstrued to imply a Diversity or Difference in Essence: Whereas in the Essence we presume no further than to assert a *Distinction*. Not that the *Catholics* have always spoke in the *School-Men's* Terms: But the *School-Men* do here judiciously express the *Catholic* Sense. It is true indeed the *Catholics*, in the Infancy of Christianity, when they spoke of the Three (for the *Holy Three* was the only Term that was used at first) were often accustomed, because often under Necessity, to pronounce them to be *one and the same Being*. And from hence on the one Hand some misunderstood them, to mean that the Three were nominal only, and not distinct: And some on the other Hand would insist and contend, that if they were Three, they must be Three Beings, and consequently Three Gods. Therefore a Necessity was brought upon the Church to introduce new Terms to explain the Mystery, and to guard as much as might be against any Misconstruction: of which hereafter.

(t) Ἀὐτὸς Ἰησοῦς τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, ὡς ἑκὼς τῆς ἰσότητος, καὶ τῆς ὁμοῦς, καὶ τῆς ἐκότητος, καὶ τῆς ἐκείνου. Ad Autolyc. L. 2. §. 23. p. 148; 150. Vide et Wolfium in loc.

* Ecce enim dico alium esse Patrem, & alium Filium, & alium Spiritum. Male accepit Idiotas quisque, aut perversus, hoc dictum, quasi Diversitatem, & ex Diversitate Separationem portendat Patris, & Filii, & Spiritus. Necessitate autem hoc dico (cum eundem Patrem & Filium & Spiritum contendunt, adversus ἐκκλησίαν, Monarchiæ Aduersantes) non tamen Diversitate alium Filium a Patre, sed Di-

stributione; nec Divisione aliam, sed Distinctione: Quia non sit idem Pater & Filius, sed modulo alius ab alio. Tertull. advers. Prax. c. 9. p. 26.

Ad evitandum Errorem Arii, vitare debemus in Divinis Nomen Diversitatis & Differentiæ; ne tollatur Unitas Essentiæ. Possimus autem uti Nomine Distinctionis, propter Oppositionem relativam. Unde sicuti in aliqua Scripturâ authenticâ Diversitas vel Differentia Personarum invenitur, sumitur Diversitas vel Differentia pro Distinctione. Tho. Aquin. 1a. q. 31. 2. c. primum.

but the Thing numbred; that is, Three distinguished in such Manner, as that they may be enumerated by the First, the Second, and the Third. And this Word, as the *Sabellian* Heresy grew and encreased, was more and more used by the Catholick Writers to denote a *real personal Distinction* in the sacred Three. Withal it denoted at the same Time their Equality of Nature, and like a *Decad*, a *Century*, a *Myriad*, and other the like Names of Number, it could not be reasonably understood to reckon together Things different in Kind, but such as are properly the same or consubstantial (*u*). Which is the

The Word Person, by whom first used, concerning the God-head.

II. SECOND Thing I have undertaken to explain; viz. the PERSONALITY of the Father, and of the Son, and of the Holy Ghost, into whose Name we are baptized. Now **PERSON** is a Word which, with Relation to the Godhead, we first meet with in *Tertullian*, a Writer that was contemporary with Theophylus above-mentioned, and lived about the End of the same Century, who uses this Word in Contradistinction to *Substance* (*x*). And indeed it is a Word so very convenient to express the Idea of an *Intelligent Agent*, that when we speak of the Trinity, as three intelligent Agents, we find it difficult to conceive of them without

(*u*) Dr. Berriman's Lady Moyer's Lectures p. 73, 74. and in *Addendis*. Vide etiam Greg. Naz. apud Suicer in *Symb. Nicen. c. 3. p. 44.* val in *Thesaur. in Voc. Trias. Vol. 2. col. 1287.*
(*x*) *Advers. Praxeam. c. 11, 12. p. 34—37.*

that Idea. Inasmuch that I am the easier for having got to the Use of this Term, of which, for the Sake of proceeding gradually, I have hitherto debarred myself.

But when a new Term is introduced, the Meaning of it should be explained: Permit me therefore to define a **Person** in the Godhead, in the Words of one who has very judiciously and accurately distinguished between *Person* and *Essence* in general, from the Place I stand in, and on the same Occasion. "By a *Person*" (saith he) *in the Godhead* we do not understand the Divine *Essence* absolutely considered; nor yet a mere Name or Quality: But we understand a real and true Subsistence in the same *Essence*, distinguished by such Actions and Relations, as among us are diverse from the *Essence*, and yet form the Persons of Men (y)." Now according to this Definition, whoever thinks, or says, or does any Thing distinctly from the Thoughts, or Words, or Acts of any other Man, is therefore a Person entirely distinct from any other Man whatever. Consequently, since we find *distinct Properties* and *Operations* ascribed to the Holy Three in the Godhead; as one to send, another to be sent; the one to beget, the other to be begotten; the one to take Flesh and not the other; the one to proceed, and not the other; and since also *Personal Characters* (as *I* and *Thou* and *He*) are used by themselves of one another; for this Reason, I say, from these

*What the
Word means.*

(y) Dr. Felton's *Lady Moyer's Lectures*. p. 303.

personal

SERM.
III.

personal Distinctions has the Church agreed to speak of them as *Persons*, and to use the Word *Person*, as a very proper Appellation whereby to express them.

The same as
the Greeks
understand by
Subsistence.

By the Church, I mean the *Western Church*; for the Greeks call them ὑπόστασις, *Subsistences*; a Word which at first was the Occasion of some Jealousy. For the *Latins*, not rightly understanding the Word, confounded ὑπόστασις with οὐσία, (*Subsistence with Substance*;) and so imagined that the Greeks asserted *three distinct Substances or Beings* in the Godhead. And this Misapprehension created no little Disturbance for some Time. But the Greeks explaining themselves (in a Council at Alexandria held by Athanasius, about the Year 362.) to mean no more by ὑπόστασις, (*Subsistence*;) than the Latins did by πρὸς-σωπον, (*or Person*;) that is, *Substance distinguished with personal Properties*; they were all reconciled. And from that Time the Catholics both in the *Eastern and Western Churches* have understood one another very rightly (2). And indeed ὑπόστασις is a Term used in Scripture itself, where the Son is called *the express Image of the Father's ὑπόστασις*; that is, of the Father's *Subsistence*: For so the Greek Word literally signifies. Though still in the *West* we have generally preferred the Word *Person* to *Subsistence*; because *Person*, with us, is mostly used to signify an Agent that is intelligent and rational.

Why the
Western
Church pre-
fers the Word
Person.

(2) See Cave's *Athanasius*, p. 177. and Suicer in ὑπόστασις. Num. 1. Dr. Waterland's *Second Defence*, p. 451, &c. | Dr. Berriman's *Lady Moyer's Lectures*, p. 192, &c. and Bishop Stillingfleet on the *Trinity*, c. 7. p. 116, &c.

We pronounce of *inferior* Beings that they *sub-*
sist: But we do not usually call any thing a *Per-*
son, but what is endued with *rational* Facul-
ties. And therefore since we are forced to dis-
tinguish the Divine Three by some appellative
Name; we can think of none that is more pro-
per than *Person* [G].

But to prevent any Mistakes that may arise What it is
that consti-
tutes and
distinguishes
the Persons.
in your Minds from the Use of this Word; or
to remove them if possible, if any have already
risen: let me leave it with you in the clear Ex-
pressions of the most judicious Mr. *Hooker*,
“ The Lord, our God, (saith he) is but *one* God:
“ In which indivisible Unity notwithstanding,
“ we adore the *Father*, as being altogether of
“ himself; we glorify that consubstantial *Word*
“ which is the *Son*; we bless and magnify that
“ co-essential *Spirit*, eternally proceeding from
“ both, which is the *Holy Ghost*. Seeing there-
“ fore the Father is *of none*, the Son is *of the*
“ *Father*, and the Spirit is *of both*; they are by
“ these their several Properties, really distin-
“ guishable each from other. For the Substance
“ of God with this Property to be *of none*, does
“ make the Person of the *Father*: The very
“ self same Substance in Number, with this
“ Property, to be *of the Father*, makes the
“ Person of the *Son*: The same substance hav-

[G] See on this Subject Dr. *Waterland's* second Defence,
Quære 15. where he defines a *single Person* (whether divine
or created) “ to be an intelligent Agent having the distinc-
“ tive Characters of I, Thou, He, and not divided, or di-
“ stinguished into more intelligent Agents, capable of the
“ same Characters.” p. 366.

SERM.
III.

“ ing added to it the Property of *proceeding*
 “ *from the other two*, makes the Person of the
 “ *Holy Ghost*. So that in every Person there
 “ is implied both *the Substance of God*, which is
 “ *one*; and also that *Property* which causeth
 “ the same Person really and truly to *differ* from
 “ the other two. Every Person has *his own*
 “ [manner of] *Subsistence*, which no other be-
 “ sides has; although there be others besides
 “ that of *the same Substance* (a).

This to a Man of common Apprehension, provided he be but impartial and sincere, I should think would be sufficient not only to explain what the Athanasian Creed means by making a *Distinction* and *Personalities* in the Godhead, but also to vindicate and confirm the Doctrine, and to justify the Church in inserting it amongst the Articles of Religion which she would have publicly maintained (b). Not that these critical Terms would have been necessary in Relation to this Point, had Men been content with the plain Primitive Faith in its native Simplicity: But when Hereticks arose, and infested the Church, as the *Sabellians* did, erroneously teaching that the *Father, Son, and Holy Ghost*, were all but *Names of one Person only*, who was incarnate and suffered and rose again; affirming that He, who was crucified and died, was Father and Holy Ghost, as well as Son; the Church could not, if she held herself any ways

(a) Hooker's *Ecclesiastical Polity*, L. 5. §. 51. p. 189. See the Fathers to the same Sense in Suicer on the Nicene Creed, c. 14. p. 208, 209. or in his *The- saurus in Excerptis*, &c. Num. 1.
 (b) See the first of the 39 Ar- ticles.

concerned in what her Members believed, but caution them against **confounding the Persons**, as the Followers of *Praxeas* and *Noetus* and *Sabellius* had done. With this good Design therefore the Holy Three are represented in this Creed as *three distinct Persons*, and their *Distinction* and *Personality* explained, just as Mr. *Hooker* has shewn, viz. by pronouncing the **Father** to be of none, the **Son** to be begotten of the **Father** alone, and the **Holy Ghost** to be proceeding from **Father** and **Son** both. This *Relation* of the Persons to each other is to be the Subject of my next Discourse: But at present having shewn that the *Three* are *distinct*, and three distinct *Persons*; I must go on in the

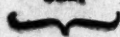
III. THIRD Place to prove them to be all and each **DIVINE**. For this is also the Doctrine of our Creed, which teaches that, **Such as the Father is, such is the Son, and such is the Holy Ghost**. And more particularly as the **Father** is uncreate, incomprehensible, eternal, almighty God and Lord; so is the **Son**, and so also is the **Holy Ghost**; to whom all these *Divine Attributes* and *Names* are ascribed.

And here again as to the *true Divinity* of the **FATHER**, there is no Dispute. Not only the *Names* and *Characters* in the Creed, but all other *Characters* and *Expressions* whatever of true *Divinity* are on all Hands confessed and acknowledged to be due to him. The Question is, whether those *Characters* in their highest Sense, are to be restrained to the Person of the **Father only**; or whether they may not in as full a Sense,

The Three Persons all divine.

True Divinity ascribed by all to the Father.

But controverted by some as to the Son and Holy Ghost.

SERM.
III.

a Sense, as they are ascribed to the Father, be ascribed also to the Persons of the *Son*, and the *Holy Ghost*.

This as to the *Son*, was denied by the *Arians*, and as to the *Holy Ghost* by *Arians* and *Macedonians* both. Concerning the *Son*, the *Arians* [H] taught, "That what Subsistence he had from Eternity was in the Will and Council of God, who himself existed before he was Father, having been before the Son, not only in Order of Nature but of Time also: That the Son, though begotten of the Father, has not the same Essence and Power and Glory with him, not made of his Substance, or at all partaking of his nature, or existing in his Essence, but altogether different both in Nature and Power, though formed to the perfect Likeness of it: That he is a God by Constitution, and as the Father imparts some Divinity to him: and that he was made, created and established, though in a more sublime and mysterious Way than any other Part of the Creation (c).

The Doctrine
of Arius, con-
cerning the
SON.

The Council
of Nice and
their Deter-
minations
against him.

This as to the *Son* was the Doctrine of *Arius*, and to guard against this Heresy, the first General Council (d) was assembled at *Nice* in the Year 325. where no less than 318 Bishops, besides a

[H] The *Arians* were so called from the Arch-Heretic *Arius*, an African Presbyter of *Alexandria*, about the Beginning of the fourth Century.

(c) *Cave's Life of Athanasius. Sect. 1. §. 6. p. 43, 44.*
from *Arius's own Epistles and*

Writings.

(d) See *Deacon's Tillemont,*
p. 665, 666.

numberless

numberless Company of the inferior Clergy (e), first explained the Article of our Saviour's Divinity [1], and then subjoined an Anathema against them that opposed it. The Explanation is expressed in these Words in the proper or original Nicene Creed: *And in one Lord, Jesus Christ, the Son of God: Begotten of the Father: God of God, Light of Light, very God of very God: begotten not made: Being of one Substance with the Father: By whom all Things were made, both Things in Heaven, and Things in Earth* (f). The Anathema was inserted at the End of the Creed, and runs thus. *Those that say there was [a Time] when the Son of God was not; or that before he was begotten he was not [κ]; or that he was made out of Nothing, or of any other Substance or Essence; or that he is changeable or mutable, those the Holy Catholick and Apostolick Church anathematizes* (g).

[1] For I have already observed that this Council did not draw up a new Creed, but took the Creed of *Cæsarea*, and made a few Additions to it; the principal of which were the Words — *of the Substance of the Father*, — and the Words — *begotten not made, being of one Substance with the Father* *.

[κ] Note, that this was inserted in Opposition to the *Arians*, who observing that the *Temporary Condescension* of the Son to create the World, had by the Ancients been often called his *Generation*, artfully insinuated that this was the first *Production* of him, and that it was absurd to talk of the Son's existing before he was begotten †.

(e) Euseb. *de Vit. Const.*
L. 3. c. 8.

(f) Socrat. *H. E. L. 1. c.*
8. p. 24. See the whole Creed,
Serm. 1. p. 42.

(g) Socrat. *ibid.*

* See Serm. 1. p. 42.

† See Dr. Waterland's *First*
Defence, Qu. 8. p. 160. Mr.
Lowth's *Note upon Socrates Eccl.*
Hist. p. 24.

And

SERM.

III.

The Doctrine of the Nicene, defended in the Athanasian, Creed.

And to defend this Doctrine thus anciently established, the *Athanasian Creed* (whose Method I follow) pronounces the Son to be *uncreate, incomprehensible, eternal and almighty*; that is, to be equal in Duration, Immenfity and Power with the Father himself, and consequently that he is truly *God*, and truly *Lord*, not by Constitution and Appointment, but by Nature and Effence. For although there be a Difference (as we have already seen) in respect of their personal Actions and Properties; yet as to their Substance and Godhead there is no Difference or Inequality between them. They having each of them the Divine Attributes and Perfections in common, each of them being both God and Lord, the Son as essentially so, as the Father.

The Reason and Necessity of this will appear, when we shall come to speak of the Co-essentiality of their Persons and the Unity of their Nature in some following Discourses. But since in this my Design leads me no further, than to assert that the Three Persons, in whose Name we are baptised, are all of them the Objects of our Faith and Worship, I need do no more than prove that the Scriptures confirm their Right to the Attributes and Titles which the Athanasian Creed ascribes to them.

The Son uncreate, being himself Creator of all Things.

With the **SON** I must begin: And the first Attribute mentioned in the Creed is that of **UNCREATEDNESS**. *The Father uncreate, the Son uncreate*: That is, the Son as much uncreate as the Father. And so surely he

he must be, if the Son with the Father, be joint and equal Creator of all Things. For he that created all Things, could not possibly be created himself: For if he was, how could all Things be created by him? He himself must be an Exception to the Universality of the Things of his own Creation. But Scripture affords us no such exception: On the contrary it tells us, that *by the Son were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, (that is, the highest Beings that ever were created, even the most glorious of them all, those that stand in the Presence of God; they all received their Being from the Son,) all things were created by him and for him.* So saith St. Paul, and so also saith St. John. All Things were made by him, and without him was not any thing made that was made.

Col. i. 16.

John i. 3.

It is true, the Father is said to have made the Worlds by the Son; and therefore all Things are said to be of the Father, and by the Son: And that, because the Father's Part, in the Work of the Creation, was to issue out Orders, and the Son's Part to execute them. The Father wills as first in the Godhead, and the Son, with the Holy Ghost, approves and concurs in producing the Effect. For which Reason the Son is often called by the Antients the Hand of God, and particularly by Methodius, the omnipotent and almighty Hand of the Father (b). So that

Heb. i. 2.

1 Cor. viii.

6.

Joint Creator with the Father.

(b) "Εστὶ δὲ ὁ Υἱὸς ὁ Πατὴρ" | Method. apud Phot. Cod. 235.
καὶ ὁ Πατὴρ Χρὶς τῷ Πατρὶ. | col. 937.

SERM.

III.

John v. 19.

John v. 19.

The Son the
final Cause
of the Crea-
tion.

Creator and
Creature
incompatible
Ideas.

the Father was primarily, the Son secondarily or immediately, Creator. But this does not make the Son less, but equal, Creator. And therefore if the Father's being Creator of all Things, is one Proof that has been always produced of the Father's being uncreated himself; the same Account of Power in the Son, will prove the Son also to be *uncreate*. For *what things soever the Father does, these also does the Son likewise*, as the Son himself has been pleased to assure us: There being no Degree of Divine Power which the Father exerts for producing Effects, which is not exerted by the Son also: Which will therefore prove the Son to be *such as the Father is*, that is, to be truly and essentially God, if Creation be the Work, and Omnipotence the Property, of God alone.

And we may add further that the Son is pronounced in the Passage of St. Paul, not only to be the *efficient*, but the *final*, Cause of the Creation. For all Things saith the Apostle were created *by him*, and FOR HIM; or as the Greek has it [*εἰς αὐτὸν*] TO HIM: That is, they were not only the Work of his Hands, but they were created for his Service, Worship and Glory: He, equally with the Father himself, was the ultimate End.

If after all this, any direct Text of Scripture be demanded that affirms in express Words that the *Son is uncreated*; it will be time enough to look for one, when any is produced that affirms the *Father to be uncreated*. As the Holy Ghost has assured us that they are each of them Creator, he leaves it to our own Reasoning

to infer that neither of them can be a Creature (i). Every House indeed, as the inspired Penman tells us, *is built by some Man; but he that built all Things is, and necessarily must be, God.* And a created God is an Idea which God himself disclaims. *Before me* (saith he) *there was no God formed, neither shall there be after me.* Since the Son therefore is truly God; since he has all the high Titles and Attributes of God, ascribed to him in Scripture, as we shall presently see; it follows that he could not be formed or created: But as the Father, so also the Son, must be uncreate. *He was not made, nor created, but begotten:* Begotten and born, as St. Paul intimates, *before any thing was created:* For so his Words ought to be read;—not, as they are translated in our English Testaments, *the First-born of every Creature,*—but—*born before all Creation* (k). But when we come hereafter to speak of his Generation, more Arguments for his Uncreatedness will naturally fall in. At present I shall conclude this Particular with observing that most of the ancient Creeds, to prevent any Notion of his being a Creature, pronounce him *the Maker and Creator of all Things.* So in the Creed we use at the Altar, those Words—*By whom all Things were made*—re-

Heb. iii. 4.

Isai. xlv.

10.

Col. i. 15.

(i) Vide Bull. *Epilog. ad Definitionem Fidei Nicænae*, p. 250, 251. See also Dr. Waterland's *first Defence*, 2u. 13.

(k) Compare John i. 15, and 30. and c. xv. 18. in the Greek, and 2 Sam. xix. 43. in the LXX.

And see Suicer. in *Thesaur. in Πρωτότοις*, Vol. 2. Col. 879. or in *Symb. Nicen.* p. 148—152. Thorndike's *Epilogue*, L. 2. c. 17. p. 118. and Dr. Waterland's *Lectures*, p. 59, 60.

SERM.

III.

}

fer to the *one Lord Jesus Christ the only begotten Son of God*, and not to the *Father*, (of one Substance with whom the Son just before is said to be,) as an unattentive Reader may be apt to conceive.

The Son
incompre-
hensible.

What the
Word signi-
fies.

The next Attribute that offers itself is his INCOMPREHENSIBILITY. *The Father incomprehensible, the Son incomprehensible.* The Original in this Place is not accurately translated: For the Latin Word is *immensus*, (*immense*) which signifies the Persons to be *omnipresent* rather than incomprehensible. Though if *incomprehensible* be understood to imply—not—that the Persons are not to be comprehended, or adequately conceived of, by us in our Thoughts;—but—that they are not to be comprehended within any Bounds, not to be confined in any Place; then the English Word will answer the Latin one well enough. The *Immensify* or *Omnipresence* of the Son is therefore the Article we are next to maintain.

The Son im-
mense or
omnipresent.
Mat. xviii.
20.

Mat. xxviii.
20.

And what less does the blessed Jesus claim to himself when he tells his Disciples, that *where two or three are gathered together in my Name, there am I* (in all Times, and in all Places) *in the midst of them.* And again to comfort them at his final Departure, he tells them that, tho' he departs from them, yet he will not leave them or ever forsake them. This Promise he immediately subjoins to my Text. *Go ye, and disciple all Nations, &c.—and lo, I am with you alway* (that is, in all Nations, be sure, as well as at all Times) *even unto the End of the World.*

World. By these Texts our Lord most plainly intimated, that his Ascension into Heaven, would not remove him from Earth: But tho' his Humanity should be seated in Glory there, his Divinity would still be present in all Parts and Corners of the World. And necessarily must he be so, if that be true which the Apostle tells us of him, viz. that *by him*, (not only all Things were created, but also) *all Things consist*. That is, all things are upheld and supported by him, which seems equivalent to what St. Paul preaches to the Athenians concerning their unknown God: Viz. that *in him we live, and move, and have our Being*. For as living, and moving, and existing in God implies God's Omnipresence; so the consisting of all Things by the Son, must imply that the Son is with all Things to support them, and consequently that the Son is omnipresent too.

Col. i. 17.

Acts xvii.
28.

From the Attribute of *Omnipresence* the Transition is very natural to that of OMNISCIENCE, though the Creed does not include it among the divine attributes it enumerates or recites. The Reason why it does not, is perhaps because Immensity or Omnipresence necessarily supposes and implies Omniscience. For who is every where present, must necessarily know what is every where done. However I judge it will not be impertinent to subjoin that the Immensity or Infiniteness of his *Knowledge*, is what the Scripture as plainly attests as the Immensity of his Presence.

The Son omniscient.

SERM.
III.John ii. 24,
25.

C. xvi. 30.

C. xxi. 17.

Acts i. 24.

Heb. iv. 12,
13.

St. John bears Witness to it, even whilst he was conversing with the Apostles in the Flesh; *He knew all Men, (saith he) he needed not that any should testify of Man, for he knew what was in Man.* And therefore say his Disciples to him upon repeated Experience, *Now are we sure that thou knowest all things, and needest not that any Man should ask thee:* For thou removest our Doubts before we propose them. The same Confession St. Peter made to him, soon after his Resurrection;—*Lord thou knowest all Things;* without any Reserve or Limitation. After his Ascension the same Knowledge of Things on Earth is ascribed to him by the Apostle; *Tbou Lord which knowest the Hearts of all Men,*—is the Introduction of the first Prayer they offered in their Orphanage, and which, from all Circumstances considered, was offered to him (1). For this Reason the Author of the Epistle to the Hebrews asserts this Knowledge to be in him, in high and strong Terms. *The WORD of God (saith he) is quick and powerful, and sharper than any two edged Sword; piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifest in his sight: But all things are naked and open unto the Eyes of him with whom we have to do (m).*

(1) Vide Wolzogen. in loc.

(m) That by the WORD of God in this Passage is to be understood the Son of God. See

Suicer in *Δόγος* in Thesaur. Vol. 2. col. 254—256. and Dr. Waterland's *Lady Moyer's Lectures. Sermon. 7. p. 256, 257.*

Now to know or search the Heart, or to try the Reins, is in many Places of Scripture made the peculiar distinguishing Character of the true God (n). *Thou, even thou only, knowest the Hearts of all the Children of Men*, is an Address that the wisest of Men once used to the God of Israel to express his Deity. And yet this very Perfection the Blessed Jesus not only accepts, but claims to himself, when he notifies to the Church of Thyatira, that, *all the Churches shall know that I am he which searcheth the Reins and Hearts*: That is, I am the God to whom that Attribute is ascribed.

1 Kings viii. 39.

Rev. ii. 23.

Nor does it any ways impeach his Omniscience, considered as the Son of God, that Jesus declared *the Day of Judgment unknown to the Son of Man*. For of *the Son of Man* the Context speaks. And in him who was Son of God and Man both, each Nature, though united, was intire and distinct: So distinct that, as to the Human Nature, he is said to *have increased in Wisdom*, as well as *in Stature*: And if so; no Wonder that one of *the deep Things of God*, which none but the Spirit, the Divine Nature, can search, should be kept, for some time, a Secret from him. From the *Divinity* in Christ the Day of Judgment could no more be concealed, than the Day of the Week on which he spoke. But yet if the Divinity, though united with the Humanity, could either impart to it,

The Son's not knowing the Day of Judgment accounted for, Mat. xxiv. 36, &c. Mark xiii. 32, &c.

Luke ii. 52.

1 Cor. ii. 10.

(n) See 1 Sam. xvi. 7. 1 Kings viii. 39. 1 Chron. xxviii. 9. and c. xxix. 17. Psal. vii. 9. and cxxxix. 2. Prov. xvii. 3. Jer. xi. 20. and xvii. 10. and xx. 12. Acts xv. 8.

SERM.
III.Mark xiii.
32.The Son
eternal.
In the Begin-
ning.

John i. 1, 2.

v. 3.



or else conceal from it, what Knowledge it pleased; (And who will say it could not?) then truly might the *Man* Christ Jesus say, *Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, though more knowing than Men, neither the Son as yet, though God himself be in union with him, but the Father only* [L].

The next Attribute the Creed ascribes to the Son is that of **ETERNITY**: *The Father eternal, the Son eternal.* And this Attribute the inspired St. John thinks so necessarily and essentially due to him, that he begins both his Gospel and Catholick Epistle with ascribing it to him. *In the Beginning was the Word, and the Word was with God, and the Word was God: The same was in the Beginning with God:* That is, before any Thing that had a Beginning. For all Things that had a Beginning had their Beginning from him. For so he goes on: *All Things were made by him, and without him was not any Thing made that was made.* Neither was he only before all Things that were made; but nothing was before him even that was unmade. For he was as well *from the*

[L] Those who are desirous of further Arguments upon this Head, or who should meet with any Cavils made against what I have here summed up, I must refer to Dr. *Waterland's* seventh Sermon at *Lady Moyer's* Lecture (p. 255—273.) where any one, who sincerely desires Satisfaction, I think cannot miss of it.

Beginning,

Beginning, as *in the Beginning* [M]. For so St. John again declares, and declares it as a Truth, which was first to be known. *That which was from the Beginning — declare we unto you.* And nothing that was from the Beginning could have had any Thing before it. For if any Thing was before it, it was not from the Beginning: There must have been something when he was not; and Duration when he was not. Consequently he must have come into being, must have had a Beginning, and could not have existed in the Beginning, or from the Beginning (o). But saith St. John, *In the Beginning was the Word; — and in the Beginning with God*: That is, He was with God, without Beginning: That plainly is his Meaning: For *we show unto you* (saith he) *that eternal Life which was with the Father, and was manifested unto us*: That is, he was *Life eternally* with the Father, before he was manifested: *Life* as *eternal* as God himself: God though his Father, was not before him in Duration, but was always Father, as always God. The Consistency of this, or how this can be, we shall see hereafter. But

And from
the Begin-
ning.
1 John i. 1, 3.

1 Ep. i. 2.

[M] So Dr. Clarke himself confesses: "With the first and supreme Cause, or Father of all Things, there has existed *from the Beginning*, a second Divine Person which is his *Word* or *Son* *:" Referring to the above Passage of St. John in Proof of it.

Dr. Clarke's
Confession of
the Son's E-
ternity.

(o) Vide Suicer. Thesaur. in App. Vol. 1. col. 530. vel in Symb. Nicen. c. 9. p. 164, 165. * Scripture Doctrine, Part 2. §. 2. p. 234.

SERM.
III.

at present I shall go on, to show that the Scriptures do in other Places express the Eternity of the Son, in the same Terms that they express the Father's.

For hear how the Psalmist expresses the Eternity of the supreme God. *Lord, thou hast been our Dwelling-place in all Generations: Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World, even from everlasting to everlasting thou art God.*

And again, *Thy Throne is established of old, thou art from everlasting.* Now hear next how Solomon, the wisest of Men, makes the Wisdom of God (which is certainly to be interpreted of the Divine Logos or Son) (*p*) to speak of herself. *The Lord (saith he) possessed me in the Beginning of his Way (q), before his Works of old. I was set up from everlasting, from the Beginning, or ever the Earth was. When there were no Depths, I was brought forth: When there were no Fountains abounding with Water. Before the Mountains were settled, before the Hills was I brought forth. While as yet he had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World. When he prepared the Heavens I was there, when he set a Compass upon the Face of the Depth: When he established the Clouds above, when he strengthened the Fountains of the Deep: When he gave to*

(*p*) Vide Calvinum apud Pol. in Prov. viii. 1.

(*q*) For the Rendering see Dr. Waterland's second Defence p. 341—345. Suicer. Thesaur. in

Ths Vol. 2. col. 1365—1368. vel in Symb. Nicen. c. 8. p. 152—155. Thorndike's Epilogue L. 2. c. 17. p. 118.

the Sea his Decree, that the Waters should not pass his Commandment; when he appointed the Foundations of the Earth: Then I was by him, as one brought up with him, and I was daily his Delight, rejoicing always before him: Rejoicing in the habitable Part of his Earth; and my Delights were with the Sons of Men. Here you may see that Existence before the Mountains were brought forth, or before the Earth and the World were formed, and Existence from everlasting, are two Terms used by the Psalmist for the same Duration; a Duration equivalent to absolute Eternity, and peculiar only to the supreme God. And yet such Existence Solomon ascribes in the fullest and highest Expressions imaginable, to the *WORD*, the substantial Wisdom of God. And from hence sure it was that St. Paul thought that *πρωτότοκος* *πρότερος τῆς κτίσεως*, born before all Creation, was as sufficiently expressive of the Son's Eternity, as—the Image of the invisible God was of his Coequality with that God.

Col. i. 15.

But if the Testimony of Men though of Men inspired, be not sufficient whereon to rely in so high a Point; hear next what each of the Divine Persons pronounces of himself. Hear first what God says as God of the Jews; and then what Jesus says as God of the Christians. Speaking to the Jews by the Prophet Isaiah, *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.* Now if the Logos or Word, that is, the

Isai. xlv. 6.

SERM.
III.

compared
with
Rev. i. 10,
11, 13.

V. 17, 18.

the Son of God himself, was *the King of Israel* and *his Redeemer*, (as the Catholick Church has always upon very great Reasons believed;) then the Question is decided at once; for then it is He that here speaks: He is the *Jehovah, the Lord of Hosts, the First and the Last*, and denies that *there is any God besides him*. But supposing it to be otherwise, supposing it to be God the Father that speaks these Words by the Prophet; yet still it is plain that he speaks them with an Intent to prove himself the supreme God, by his having a strict and proper Eternity. *I am the First* (saith he) *and I am the Last, and besides me there is no God*. *The First and the Last* therefore is a Phrase which God uses to express his having no Beginning or End: And Existence without Beginning or End he claims as an Attribute peculiar to the one true God alone. Let us now therefore turn to the *Revelation* of Jesus Christ to his Servant John: And there shall we find, in the very first Chapter, *one like unto the Son of Man*, proclaiming himself with much Solemnity, by a great Voice as of a Trumpet, to be *Alpha and Omega, the First and the Last*, and with the Majesty of this Title comforting St. John, saying, *Fear not, I am the First and the Last, I am He that liveth and was dead, and behold I am alive for evermore*. Here you see, *the Son of Man, He that was dead, but is now alive for evermore*, claims Life as independently and essentially his own. *I am the First and the Last, and the Living one*: For so the Words ought to be

be translated (r): It being the Meaning of Christ that he was Life essential, Life itself, and the Author and Cause of Life in every Thing that lives besides; that is, separately from God: Which is directly affirming himself to be essentially God; who in the Book of Numbers, according to the Septuagint Version, speaking of himself says, *I Live, and the Living One is my Name (s)*. But Christ you see is the *Living one*, Living in himself, and therefore Living from Eternity: *The Alpha and the Omega, the Beginning and the Ending, the First and the Last*, as he proclaims himself in several other Places of this Book, to his Disciple St. John. Well therefore might the Prophet pronounce of him, that *his Goings forth have been from of old, from everlasting*.

Numb. xiv.
21.
LXX.

See C. ii. 8.
xxi. 6.
xxii. 13.

Micah v. 2.

These several Testimonies for the *Eternity* of the *Son*, are so full to the Purpose, and so equal to any Expressions for the *Eternity* of the *Father*; that the Arians in their Replies are so hard put to it, as to be reduced to give up all Scripture Proofs of the Eternity of the Father, for fear they should oblige us to admit the Eternity of the Son also (t). So true is the Observation made by the Blessed Jesus himself: *He that honoureth not the Son, honoureth not the Father which sent him*. And such just Reason had the Fathers of the Nicene Council, when they

The Arians
driven to
give up
Scripture
Proofs, even
for the Eter-
nity of the
Father.

John v. 23.

(r) Ἐγὼ εἰμι ὁ Παῦλος, καὶ ὁ
Ἐξῆλος, καὶ ὁ Ζῶν. See Dr.
Knight's first Letter to the Author
of the History of Montanism. p.
92, &c.

(s) Ζῶ ἐγὼ, καὶ Ζῶ τὸ Ὀνομα
μου.

(t) See Dr. Waterland's first
Defence p. 115, 116.

SERM.
III.

drew up their Creed, to subjoin, in the Name of the Catholick Church, "an Anathema upon those that say, There was, when the Son was not, or that before he was begotten he was not, or that he was made out of Nothing, or of any other Substance or Essence, or that he is changeable or mutable [N]."

Dr. Clarke's
Approbation
of the Ana-
thema of
Nice.

[N] It is very remarkable that the most celebrated Opposer of the Doctrine of the Trinity which this Century has produced, or (rather of the Unity, for the Doctor contends for three real Divine Persons) voluntarily subscribes to this Anathema, and admits it as just. "The Scripture, (saith he,) in declaring the Son's Derivation from the Father, never makes mention of any Limitation of Time, but always supposes and affirms him to have existed with the Father, *from the Beginning, and before all Worlds.* They therefore have been justly censured, who taking upon them to be wise above what is written, and intruding into Things which they have not seen, have presumed to affirm, [*ὅτι ἦν πῶς ὅτι οὐκ ἦν*] that there was a Time when the Son was not *." And again, "The Son is not Self-existent, (saith he) but derives his Being, and all his Attributes from the Father, as from the supreme Cause: But in what particular metaphysical Manner, He derives his Being from the Father, the Scripture has nowhere distinctly declared; and therefore Men ought not to presume to be able to define. They are both therefore worthy of Censure; both they who on the one Hand presume to affirm that the Son was made [*ἡ ἐκ οὐκ ὄντος*] out of nothing; and they who, on the other Hand, affirm that He is the Self-existent Substance †." Now change but this last Word Substance for Person, and all this is perfectly orthodox and sound, as will hereafter be shown.

* Dr. Clarke's Scripture Doctrine of the Trinity. Part 2. §. 15, 16. p. 274.

† Ibid. §. 12, 13, 14. p. 264, 266, 271.

For IMMUTABILITY is as necessary and essential to God as Eternity; or rather it is a Branch of Eternity, implying his Being which was without Beginning to be also *without End*, to be the same *everlastingly* as it was from Eternity. And such endless as well as beginningless Duration, such Immutability or Sameness do the Scriptures produced ascribe to Christ. He is as well *the Omega* as the Alpha, *the End* as well as the Beginning, not the First only but also *the Last*: That is, As he existed from all Eternity, as to Duration past; so will he endure to Eternity, for all Duration to come. His Being (the Church conceives) will not be precarious, or owing to the Pleasure or Will of any other; but he will subsist on as everlastingly as the Father himself; of whom we suppose him to be necessarily existing, and to be, with him, the Sustainer and Upholder of all other existent Beings.

In Proof of this let us again compare the Old Testament and the New. In the Old Testament saith God, *I am the Lord, I change not*: or, *Because I am the Lord, I change not*; plainly claiming *Immutability* as an Attribute peculiar to the true God, the Lord or Jehovah: Yet what says the inspired Penman to the Hebrews of Jesus Christ? Why; that *Jesus Christ is the same yesterday, to-day and for ever*: the same for Time past, present, and to come. And who is so, is surely strictly immutable, and changeth not.

But this same Divine Author of the Epistle to the Hebrews, on purpose to assert the high Dig-

Mal. iii. 6.

compared
with
Heb. xiii. 8.

SERM.
III.

Heb. i.
10—12.
compared
with
Pl. cii. 25.
&c.

Dignity and Superiority of the Son of God, above the highest Creatures (which were but his own Handy-works,) applies the Psalmist's strong Description of the Immutability or unchangeable Nature of the eternal Father, to the Person of the Son. *Thou, Lord, in the Beginning hast laid the Foundation of the Earth; and the Heavens are the Work of thine Hands. They shall perish, but thou remainest; and they all shall wax old as doth a Garment; and as a Vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy Years shall not fail (m).* No Scripture sure can be desired stronger than this. We have seen just now that they who deny the Validity of such Proofs, are forced to deny that there is any Strength in Scripture at all. They chuse to give up all Scripture Testimonies of the Divinity of the Father, rather than suffer any Arguments to be deduced from them for the Divinity of the Son. But with such Men I desire not to argue: Nor do I hope for Success with any that are capable of being influenced by them. Those who will not take God's Character from *himself*, we can little expect to allow him *any*, except what they themselves are pleased to draw for him. But as I am concerned for Men of sound and sober Minds; I hope, that whilst I am upon a Point of Revelation, I shall be allowed to rest my Arguments

(m) That this is spoken of the Son, as well as the foregoing Verse, see Pearson on the Creed. | p. 113, 114. Bull's Judicium. c. 5. p. 319. and Dr. Waterland's first Defence p. 95.

upon Scripture. — And as we have seen what Authority we have from thence to assert the Eternity and Immutability of the Son, I shall pass on to the next Character ascribed to him in the Creed, which is that of OMNIPOTENCE.

SERM.
III.

The Father is Almighty, the Son Almighty. The Son Almighty.
And so he is, if the Character which the Son gives of himself may be depended on for a true one. For *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY.* But these Words, not being capable of being wrested to a low Sense, our Adversaries take them out of the Mouth of the Son, and put them into the Father's. But the Verse immediately preceding speaks of *Him*, who is Rev. i. 3.
to come with Clouds, whom every Eye shall see, and they also which pierced him, and because of whom all Kindreds of the Earth shall wail. And he plainly is the Lord who says in the 8th Verse, *I am Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come, the ALMIGHTY.* So the Catholics have ever understood and confessed, even when this Verse has been produced, and made Use of by Hereticks against them (*). As the Father therefore is Almighty, so is the Son also, by his own Testimony : and so ne-

(*) See Dr. Waterland's *Lectures* p. 227 — 232. First Defence. p. 451.
dy Moyer's *Lectures* p. 227 — Second Defence. p. 241—245.

SERM.
III.

*His Power
of Creation
a Proof of
his Omnipotence.*

Rom. i. 20.

Jerem. x.
11, 12, 10.

cessarily must he be, unless the Power of creating all Things may be less than Omnipotent.

For we have shewn that all Things were created by the Son. And from the visible Creation of the World, to prove an Eternal, Almighty, though invisible, God, is an Argument that seemed very natural to St. Paul. *For the invisible Things of him (saith he) from the Creation of the World are clearly seen; or—the invisible Things of him are clearly seen from the Creation of the World, being understood by the Things that are made, even his eternal Power and Godhead.* And look into all the sacred Writers, and you will find Creation ever mentioned as a Work peculiar to God alone; as a Work that speaks supreme Excellence, infinite Power, and unbounded Perfections (y). Inasmuch that God himself commands his Prophet to say unto the Nations, that *the Gods that have not made the Heavens and the Earth, shall perish from the Earth, and from under these Heavens: But the Lord that made the Earth by his Power; He that established the World by his Wisdom; He that stretched out the Heavens by his Discretion; He is the true God, He is the living God, and an everlasting King.* So saith the Lord himself by his Prophet Jeremiah, appealing to his *making the Earth, to his establishing the World, and to his stretching out the Heavens, for a Proof of his infinite Wisdom, Dis-*

(y) See 2 Kings xix. 15. | Isai. xl. 12, 26. — xlii. 5.—
Job xxvi. 7. Ps. xix. 1. — | xliii. 1.—xliv. 5, 6.
lxxxix. 11, 12. —xcvi. 5.

cretion and Power, and in Consequence of that, of his being the *true*, the *living*, and the *everlasting God and King*. Since these therefore were all the Works of the Son, let the Son be acknowledged *Almighty*, or some greater Instance of Power named, and demanded in Proof of it (z). Till then, from the Divine Attributes I shall go on to the Divine *Titles* assigned him in the Creed. The first of which is that of GOD.

The Father is God, the Son is God. In ^{The Son} God. which we have almost all the Holy Penmen of Scripture on our Side. *In the Beginning was the Word, and the Word was with God, and the Word WAS GOD.* So saith St. John. Therefore was the Name of *Immanuel* assigned him by the Lord himself, *which being interpreted,* saith St. Matthew, *is God with us.* Without Controversy, saith St. Paul, *Great is the Mystery of Godliness, God was manifest in the Flesh,* &c (a). It was God, saith the same Apostle, that *purchased his Church,* and purchased it so dearly, as *with his own Blood* (b). This the doubting St. Thomas acknowledged, when, at last upon the Conviction that he received from his Senses that his Master was risen, *he answered* ^{Joh. xx. 28.} *and said unto him, My Lord, and my God* (c).

John. i. 1.

Isai. vii. 14.

Mat. i. 23.

1 Tim. iii.

16.

Acts xx. 28.

(z) See Dr. Waterland's first Defence. Qu. 11. | 129.

(a) For the Reading see Mill.

(b) See Mill on the Place,

and Pearson on the Creed p.

(c) That these Words of Thomas are to be referred to Christ, see Pearson on the Creed. p. 131.

SERM.

III.

Nor is he only stiled God simply, and so as to express high Authority and Power; but he has such Epithets and Adjuncts added to that Title as plainly speak him God in the highest and fullest Sense; to be God in the same Sense that the Father is God.

The God of
Glory.

Acts vii. 2.

St. Stephen calls him *the God of Glory*: *The God of Glory*, saith he, *appeared unto our Father Abraham*: And yet the Person that appeared was, by the Confession of our Opponents, as well as of all the Ancients in general, the Person of Christ (*d*).

The True
God.

1 John v. 20.

St. John calls him *the True God*: *We are in him that is True*, saith St. John, *even in his Son Jesus Christ. This is the True God, and eternal Life*. That is, this Jesus Christ; He that, the Apostle had told us over and over before, was *the eternal Life*; He that in the Revelation is called, *He that is Holy, He that is True*; that is, the Holy one and the True one; He is also the *True God*, and because he is so, he is the eternal Life likewise (*e*).

Rev. iii. 7.
Compare also
C. xix. 11.
C. i. 2.
C. v. 11,
12, 13.

The Great
God.

Tit. ii. 13.

The same is by St. Paul stiled *the Great God*: *Looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour* (or of our Great God, and Saviour) *Jesus Christ* (*f*). The same Title is applied

(*d*) See Dr. Clarke's *Scripture Doctrine*. Numb. 69. 359, 597, 616, &c. and Dr. Waterland's *first Defence* p. 33. &c.

(*e*) See the Reading justified in Pearson on the Creed. p. 132. and Dr. Waterland's *Lectures* p. 206—214. Dr. Knight's *Scripture Doctrine of the Trinity vindicated*, p. 28—36. and his *True*

Scripture Doctrine continued, p. 106—114.

(*f*) Τὸ μετὰ τὸν Θεὸν καὶ Σωτὴρ ἡμῶν (without the Article before Σωτὴρ) Ἰησοῦ Χριστοῦ. See Dr. Waterland's *Lectures* p. 214—218. And note that Christ is the only divine Person, to whom the Ἐπιφάνεια, or Appearing is anywhere ascribed in the New Testament.

to him in the Vision he vouchsafed to his Apostle St. John, who saw an Angel standing in the Sun. And he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, come and gather yourselves together unto the Supper of the Great God: Meaning him who appeared from Heaven as sitting upon a white Horse, who was clothed with a Vesture dipped in Blood, and whose Name was called the Word of God. This is He, who is called the Great God [o].

SERM.

III.

Rev. xix. 17.

v. 11, 13.

The same is also called the Mighty God by the Prophet Isaiah. For unto us (saith he) a Child is born, unto us a Son is given, and his Name shall be called wonderful Counsellor, the Mighty God, &c. the same Title which is ascribed to the LORD, the Holy one of Israel in Truth, in the Chapter following (g). So great was the Child that was born to the Jews in the Account of Isaiah; and no less great in the Account of St. Paul, is He whose human Nature is from them.

The Mighty God.

Isai. ix. 6.

C. x. 20, 21.

For of them, as concerning the Flesh, Christ came, who is over all, God blessed for ever (h).

God over all. Rom. ix. 5.

[o] Note, Since my Writing this I have found that some ancient Copies and Versions instead of *the Supper of the Great God*, read — *the great Supper of God*; — which is more agreeable to the parallel Place in Ezek. xxxix. 17. where the Lord God calls it his *great Sacrifice*. This Proof therefore I must leave as uncertain.

(g) See Dr. Waterland's Lectures. p. 218—221.

(h) For the Reading see Bishop Pearson on the Creed. p. 133. Dr. Waterland's Lectures. p. 221—224. Welchman in

Tertull. adv. Prax. c. 13. p. 43. Twells Critical Examination of the new Text and Version of the New Testament. Part 2. p. 121, 122.

SERM.
III.

Ephes. iv. 6.

God over all: The very same Epithet which this same Apostle in his Epistle to the Ephesians applies to the *one God and Father of all, who is above all*, as it is there rendered: an Epithet consequently which is equivalent to that of the one Supreme, most High God, as He, who is God over all, must be.

God blessed
for ever.Mark xiv.
61.

But St. Paul adds further that He is over all, *God blessed for ever*. And that is another Term which is elsewhere put for the supreme God. So the high Priest questioning Jesus about his styling himself the *Son of God*, *asked him and said unto him, Art thou the Christ, the Son of the Blessed?* "It cannot therefore be conceived (as the most learned and excellent Bishop Pearson says) (i) "that St. Paul should write unto "the Christians, most of which were then converted Jews or Profelytes; and give unto our "Saviour, not only the Name of God, but also "so add that Title which they always gave "unto the one God of Israel, and to none but "him; except he did intend they should believe him to be the same God whom they "always in that Manner, and under that Notion, had adored. As therefore the Apostle "speaks of the *God and Father of our Lord Jesus Christ, which is blessed for evermore, and of the Creator, who is blessed for ever, Amen*; — So doth he speak of Christ in as "sublime a Stile, — *who is over all, God blessed for ever, Amen*: and thereby doth testi-

2 Cor. xi.

31.

Rom. i. 25.

(i) On the Creed. p. 133. | 2. c. 3. §. 10. p. 52.
Vide etiam Bull. D. F. N. Sect.

“ fy the Equality, or rather Identity, of his
“ Deity.” The Son therefore we must con-
fess to be *God* [P], not in a subordinate impro-
per Sense, not upon Account of his Dominion
only, or of the Relation he bears to the Crea-
tures under him; but in the strict, proper,
highest Sense that the Word bears; viz. as it
denotes an uncreated, incomprehensible, eter-
nal, almighty, Effence (*k*); which are Attri-
butes, we have seen, the Scripture, as well as
the Creed, ascribes to him; as it also does the
remaining divine Title mentioned in the Creed,
which is that of LORD.

The Word
GOD, an
essential, and
not merely a
relative
Term.

So likewise the Father is Lord, the Son
LORD. And my Lord, as well as my God, his
Apostle Thomas could not but call him, as
soon as he was convinced of his Divine Power
by a sensible Demonstration of his Resurrection

The Son
LORD.
John xx.
28.

[P] Note, That it is one of Dr. Clarke's Confessions, that
“ The Person of the Son is in the New Testament some-
times stiled GOD *.” In Proof of which he refers to
thirteen Texts of Scripture, which he had cited before:
viz. Mat. i. 23. Luk. i. 16, 17. John i. 1, 2. John x. 33,
36. C. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16.
Tit. ii. 13. Heb. i. 8. 2 Pet. i. 1. 1 John iii. 16. C. v. 20,
21 †. And again—“ Christ is by Nature truly God, as
“ truly as Man is by Nature, truly Man, &c ‡.

Dr. Clarke's
Confession of
the Son's
Godhead.

(k) See Dr. Waterland's first
Defence Qu. iii. and xxiv. Dr.
Fiddes's Body of Divinity. Vol.
1. p. 372. &c. and Mr. Ste-
phens's Visitation Sermon at Pli-
mouth. p. 16—20.

* Scripture Doctrine. Part 2.

§. 24. p. 293.

† Ibid. Part 1. c. 2. Sect. 1.

Pag. 77—91.

‡ Reply to Mr. Nelson. p. 81.

SERM.

III.

from the Dead. And before this, a Messenger from Heaven, Gabriel who stands in the Presence of God, foretold to Zachary, that his Son John, who was so unexpectedly to be born to him, *should turn many of the Children of Israel to the Lord their God*: That is, to him whom he should go before in the Spirit and Power of Elias, as Malachi had prophesied, and as the Verse immediately following shows. And whose Fore-runner was John the Baptist, but Jesus Christ's? Jesus Christ therefore was *the Lord*, and *the Lord God of Israel*, that is, he was *Jehovah Elohim* (which is the incommunicable Name of the one true God,) and which, I suppose, the Creed, under this Title of *Lord*, intends: *The Father is Jehovah, the Son Jehovah.*

Mal. iv. 5.
6.

What the
Term LORD
implies.

The Son Je-
hovah.

And if Scripture Authority for the use of the express Hebrew Term, JEHOVAH, to denominate the Son, be demanded of us; so long as the Old Testament shall be allowed for Scripture, we shall have numberless Authorities at hand to produce. But first let me observe that wherever the Word LORD in our English Bibles is printed in capital or great Letters, there the Word in Hebrew is JEHOVAH. And of these it would be endless to name all the Places that must certainly refer to the Person of the Son. I shall therefore only mention a few which the inspired Writers of the New Testament interpret of him. Only where our Translation uses the Word LORD, I shall keep to the Hebrew, and read JEHOVAH.

In the Book of Numbers, the Israelites are said to *speak or murmur against Jehovah*, and

Numb. xxi.
5-7.

therefore to be bitten, and many of them to dye, by fiery Serpents which *Jehovah* sent. Now turn to Saint Paul, and he will tell you, that it was *Christ* who was *tempted*, for which they that tempted him were *destroyed of Serpents*. *Christ* therefore, in the Judgment of St. Paul, was the *Jehovah* who presided over the Jews in the Wilderness. He was the *Jehovah* (as the inspired Author of the Epistle to the Hebrews tells us) whom that rebellious People *provoked* and grieved for *forty Years*, and who were not suffered to *enter into Rest because of Unbelief*.

1 Cor. x. 9.

Psal. xcv.
9—11.
compared
with Heb.
iii. 15—19.

The Lord again whom *Isaiah* saw *sitting on a Throne, high and lifted up*, and whose *Train filled the Temple*, and whom the *Seraphim* proclaimed to be *Holy, Holy, Holy, Lord (Jehovah) of Hosts*; This Lord, St. John tells us, was the Lord *Christ*. For *these things said Esaias when he saw his* (that is, *Christ's*) *Glory, and spake of him*.

Isaiah vi. 1
—4.John xii.
41.

Again in *Zechariah*, *Jehovah* promises that in that Day he will *pour upon the House of David, and upon the Inhabitants of Jerusalem the Spirit of Grace and Supplication, and they shall look* (saith the same *Jehovah*) *upon ME whom they pierced*. Now no *Jehovah* ever was, or ever could be pierced, but *Jehovah* incarnate, the Lord *Christ*: And St. John tells us that the Jews piercing him, was the Piercing which the *aforecited Prophecy intended* [Q].

Zech. xiii.
10.John xix.
37.

Once

[Q] The Defender of the late Mr. *Pierce's Queries* says Mr. Hallett that the Word ME in the Text of *Zechariah* is a Blunder noted.
of

SEKM.
III.

Mal. iii. 1.

Matt. xi.
30.
Mark i. 2.
Luke vii.
27.

Once more, *Jehovah*, the Lord of Hosts, by the Mouth of the Prophet Malachi, says, *Behold, I will send my Messenger, and he shall prepare the Way before me: And the Jehovah whom ye seek shall suddenly come to his Temple.* Now John the Baptist, by the Testimony of three of the Evangelists, was the Messenger foretold by this Prophecy. And so his Father Zacharias pronounced of him, as soon as his Tongue (of which for some time he was for his Incredulity deprived) was restored to him again. *Thou*

of the Jewish Transcribers; and that the Words (to make them consistent with what follows) ought to be read—*They shall look upon HIM whom they have pierced* *. A bold Assertion! considering who speaks: There being not a single Hebrew Copy, nor scarce a Translation to support the other Reading! In Proof of what he asserts he refers us indeed to John xix. 37. who plainly (saith he) tells us that the true Reading in the Prophet is (not, *They shall look on ME*, but) *They shall look on HIM, whom they have pierced*. But Mr. *Hallet* takes this from his *English Bible*, without knowing how it stands in the Original. For in the Greek there is neither ME nor HIM: but only *ὃς ἔκαστος ἐκείνου*—*They shall look on whom they have pierced*: And therefore since either ME or HIM may be supplied; ME surely ought to be preferred to make the Prophet and Evangelist agree. Notwithstanding therefore the great Surprise and Amazement which Mr. *Hallet* expresses that so learned a Critic as Dr. *Waterland* should overlook so obvious a Blunder, it is certainly Mr. *Hallet* himself who blunders, by too implicitly following his Leader Mr. *Whiston* †, who himself was beholden for this Objection to the common Enemies of Christianity, the *Jews* ‡.

* Mr. *Hallet's Defence of Mr. Pierce's Queries*, p. 43, 44.

† *Essay towards Restoring the true Text*, &c. p. 322, 323.

‡ See Carpon's *Defence of the English Bible by Moses Marcus*, p. 171, 172. See also *Pearson on the Creed*, p. 201.

Child (saith he) *shalt be called the Prophet of the Highest, for thou shalt go before the Face of the Lord, to prepare his Ways.* If John the Baptist therefore was *the Messenger*, Christ certainly was the *Jehovah* whose *Ways* he was to prepare. He was the *Jehovah* whom the Jews were in quest of, and who was to *come to his Temple*, as Jesus in many eminent Instances did.

SERM.
III.

Luke i. 76.

Luke ii. 27.
46.
Matt. xxi.
12.

But were we to produce all the Places, where *Jehovah* must certainly be understood of Christ, we should transcribe great part of the Old Testament. Let it suffice therefore that those we have mentioned are so interpreted by the inspired Writers of the New Testament.

Which Holy Writers, because it was He who spake by the Prophets and whose Spirit inspired them, call him, *The Lord God of the Prophets.* *The Lord God of the Holy Prophets sent his Angel to show unto his Servants, the Things which must shortly be done.* Now He that sent the Angel was Jesus Christ, as himself witnesses. He therefore is *the Lord God of the Prophets*, or the Lord God to whom the Prophets were obedient, and from whom they spake. And therefore is he confessed and acknowledged to be the LORD by the holy Penmen of the New Testament, and that with the Addition of the highest Epithets and Titles that can be given him. *The Lord of all*, by St. Peter; and *Lord over all*, by St. Paul. By this last Apostle the *second Man* is pronounced to be *the Lord from Heaven*: As He who was crucified was before called by him *the Lord of Glory*. And *the Lamb* who is called *the Word of God*, bath on his Vesture, and

The Lord God of the Holy Prophets.
Rev. xxii.
6. compared with Verse 16. and Gb. i. 1.

Lord of all.
Acts x. 36.
Lord over all.
Rom. x. 12.
Lord from Heaven.
1 Cor. xv. 47.
The Lord of Glory.
1 Cor. ii. 8.
See also
on James ii. 1.

SERM.
III.Lord of
Lords.

Rev. xvii.

14. xix. 13,

16.

Luke i. 16.

on his Thigh a Name written, KING OF KINGS, AND LORD OF LORDS. A Name of so sacred and high Importance, that it is expressly said that *no Man knew it*, that is, none could fully comprehend it, *but he himself*. So truly and essentially is the Son JEHOVAH or LORD, as the Creed pronounces him. And therefore since this Name imports eternal, immutable, necessary, Existence (l); and is chosen by God to set forth his infinite Superiority and Excellency above every other Being whatever that is called God (m); it necessarily follows that Christ, being Jehovah, must have all those distinguishing Powers and Perfections which go along with the Title: He must be of the same Nature with the Father himself, and consequently the Creed must be scriptural in pronouncing, that *such as the Father is, such is the Son* [R].

And

Mr. Whiston's Declaration for the Divinity of the Son.

[R] And this is what was once strongly asserted by one who is now a very frank and open Antagonist to the Catholic Faith. "I believe (said he) and am obliged so to do, that our Saviour Christ is truly Θεὸς ὁμοῦς, God and Man, because I find it every where plain and evident, that the Style, Titles, Attributes, Actions, and incommunicable Name, of the eternal Deity, the God of Israel, are at least as frequently ascribed to him, the Son, as to the Father himself through the whole Bible; notwithstanding any Inability of comprehending the Nature of God, and thence of judging of the Unity or Plurality of Persons in the Divine Essence *."

(l) See Ainsworth on Gen. ii. 4. Dr. Knight's first Letter to the Author of the History of Montanism, p. 100, &c. and his second Letter, p. 2, &c.

(m) See Exod. xii. 12.

Psal. lxxxiii. 18. Isaiah xlii. 8. xlv. 6, 7, 21. Jer. xxxii. 27. Hosea xii. 5. Mal. iii. 6.
* Whiston's Theory of the Earth: First Edition, 1696, p. 42.

These

And now from the Divine Attributes and Titles of the Son, let us proceed to claim and vindicate the same to the third Person in the Blessed Trinity, the HOLY GHOST. For this also was opposed of old (as well as now;) and then opposed, not only by the *Arians*, who asserted

Transition to
the Divinity
of the HOLY
GHOST.

These were the Words formerly of the sanguine Mr. *Whiston*: And happy had it been for him and many others besides him, had he never changed them for worse Doctrine and worse Sense. But this Gentleman's Corrections, when he submits to make any, are very remarkable, and seem calculated purposely to affront his Saviour, only because he had heretofore acknowledged him as God. In his *Sermons and Essays*, for Instance; printed in 1709. he concludes one of them with this Doxology. "To whom (Christ Jesus) with the Father and the Holy Ghost, three Persons and one God, be all Honour, Glory, Thanksgiving, Adoration and Obedience, rendered by us and all Creatures, henceforth and for evermore, Amen." And at the End of the Book, he has inserted, (referring to this Page) this single Erratum. "P. 123. l. 23, 24. Read — in the Holy Ghost, and delete, Three Persons and one God." An Erratum which he is afraid he should lose the Credit of, and therefore claims it as his own in another Place. "These (saith he) I allow to be mine own Words, and to be agreeable to my own, not uncertain Opinion, but certain Faith." (*Historical Preface*, p. 82. Edit. 1711.) But let Mr. *Whiston* himself observe how fast he has been setting himself up for an *Idol*, ever since he has attempted to *degrade* his God. Which is particularly remarkable in his *Life of Dr. Clarke*, which should have been entitled, His own *Apotheosis*, or *Canonization* at least. But since he has left Scripture, let us leave him: For the Bible always speaks the same: It is Man that differs, according as at one Time he may be meek and humble, and at another Time wise in his own Conceit.

Dr. *Clarke*, it must be owned, was more cautious and steady: For the Proofs of the Son's Divinity made so deep an Impression upon him, that he lived and died in the same Confession, viz. that "To the Son are ascribed in Scripture,

Dr. Clarke's
Declaration
for the Son's
Divinity.

SERM.
III.Macedonius,
who.His Heresy,
what.

serted him to be a Creature of the Son's, and consequently, according to their Doctrine, a Creature created by a Creature (*n*); but by the *Macedonians* also, a Sect so called from their Leader *Macedonius*, who was first a Presbyter and afterwards Bishop of Constantinople, about the middle of the fourth Century. The followers of this Man (though many of them detested the Arain Heresy with respect to the Son, yet) ventured to be even more grossly heretical in their Doctrine concerning the Holy Ghost: Asserting him to be not only a Creature, but to be a ministring Creature; that is, a ministring Spirit, differing from the Angels only in Degree, and therefore not possessed of any Attributes or Powers that speak him Divine (*o*). From hence they had the Name of *πνευματόμαχοι* given them (*p*), which signifies *Opposers of*, or *Contenders with*, the Spirit.

“ture, the greatest Things, and the highest Titles, even
“all communicable divine Powers: that is, All Powers
“which include not that Independency and supreme Authority, by which the God and Father of all is distinguished to be the God and Father of all.” Words that plainly import that the Son is as much divine as the Father himself, and differs from the Father only in Personality: He is not first in Order as the Father is, not supreme in that Sense, nor un-originate. In Support of which he enumerates, and recites in Words, above fifty several and different Characteristicks of him which the New Testament affords. *Scripture Doctrine. Part 2. §. 27. p. 297—299.*

(*n*) Aug. de Hæres. c. 49. p. 46.

(*o*) Λειτουργίαν αὐτὸς μὴ μόνον
Κτίσμα, ἀλλὰ καὶ τῶν λειτουργῶν
Πνευμάτων ἢ αὐτὸς, ἵνα καὶ
ἐαδμῶ μόνον αὐτὸ διαφέρει τῶν

Ἀγγέλων. Athanas. Ep. ad Serap. §. 1. p. 648. Vide &

Sozomen. Hist. Eccl. L. 4. c. 27.

(*p*) Aug. de Hæres. c. 52. p. 48. & Socrat. Hist. Eccl. L. 2. c. 45.

Against

Against this Heresy chiefly, the second General Council, of 150 Bishops, was assembled at *Constantinople*, in the Year 381. who, to guard against it for the future, made an Addition to the Nicene Creed, expressing the Divinity of the Holy Ghost. For that Creed, as it was penned at the Council of Nice, ended with the Words—*I believe in the Holy Ghost*: Without any further Explication of that Article, or Addition of any other Article after it. It not being the Design of those Fathers to draw up a compleat Declaration of Faith, but only to explain the important Article of the Son's Divinity, which the Arians, against whom they assembled, had opposed; leaving the rest to be supplied in each Church, from the Creed which every several Church had used. But now when the Divinity of the Third Person was brought into dispute, the Constantinopolitan Fathers thought fit to guard it with such august Characters, as should imply both his Nature and Powers to be Divine. They therefore inserted those Additions concerning him, which follow the aforesaid Words in what we still call the Nicene Creed, viz. That he is *the Lord and Giver of Life, who proceedeth from the Father* [s],

The Second General Council assembled against him.

The Additions they made to the Article concerning the Holy Ghost in the Nicene Creed.

who

[s] His Procession from the Son was not inserted at this Time, but a good while afterwards, as will be shewn hereafter. But to give the Reader a clear and exact View of the Constantinopolitan Creed, and of the Additions made in that Council to the Creed of Nice, I shall here insert the Creed itself; expressing the Nicene Part in old English or Black Characters, and the Constantinopolitan Additions in Roman.

We believe in one God, the Father Almighty Maker of Heaven and Earth, and of all Things visible and invisible,

The Nicene Creed, with the Constantinopolitan Additions.

And

SERM.

III.

who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.
 All these expressions I may have Occasion to defend as I go along; but I shall take them in the Order that the Method I have already laid down shall lead me. Those only which relate to his Divine Nature, Powers and Glory will come

And in one Lord Jesus Christ,

Nicene.

the Son of God, begotten of the Father, the only begotten, that is, of the Substance of the Father; God of God,

Light of Light, very God of very God, begotten, not made; being of one Substance with the Father, by whom all Things were made [both Things in Heaven, and Things in Earth:] who for us Men and for our Salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man. And was crucified also for us, under Pontius Pilate: He suffered and was buried: And the third Day he rose again, according to the Scriptures; and ascended into Heaven; and sitteth at the right Hand of the Father: And he shall come again with Glory to judge both the Quick and the Dead. Whose Kingdom shall have no End.

And in the Holy Ghost,

Nicene.

And those who say, that there ever was a Time when He [Christ] was not, or that before he was begotten he was not, or that he was made out of nothing, or that say the Son of God is of any other Substance or Essence, or that he was created, or is changeable or alterable; those the Catholick and Apostolick Church anathematizes.

Constantinopolitan.

the only begotten Son of God, begotten of the Father before all Worlds,

Constantinopolitan.

the Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. In one Holy Catholick and Apostolick Church. We acknowledge one Baptism for the Remission of Sins: We look for the Resurrection of the Dead, and the Life of the World to come. Amen.

Now

Titles, *ascribed to the Holy Ghost.*

161

SERM.
III.

come in my way in this Discourse; in which I am to vindicate the Attributes and Titles ascribed to him in the Athanasian Creed.

But first let me premise, that such numerous Proofs of the Divinity of the Spirit, as we have already produced for the Divinity of the Son, are not to be expected. The Holy Ghost was never incarnate, never appeared in Flesh, or upon Earth, or conversed as Man familiarly with us. And therefore we have no Discourses of his, no Declarations from his own Mouth, as we have from the Son, to assist us in our Enquiry. However from the *Mouths of Prophets* and Apostles, from the Mouths and Pens of *Holy Men of God*; who spake and wrote as 2 Pet. i. 21. they were inspired and moved by the Holy Ghost, by him who is himself the Spirit of Truth, and who came to guide them into all Truth; from John xiv. 17. xv. 26. xvi. 13. them certainly (his own Amanuenses) may we learn the Truths concerning himself. In them may we find, if not so great a Variety of Proofs, yet Proofs as satisfactory, because they are as clear,

Now here again I must observe that these Additions to the Nicene Creed were not made, but only approved of and confirmed, at the Council of Constantinople. For in *Epiphanius there is a Creed, which he says every Catechumen repeated at his Baptism from the Time of the Council of Nice to the Year 373, (eight Years before the Council of Constantinople) which agrees Word for Word with the Constantinopolitan Creed; excepting this one small Difference — *begotten of the Father before all Worlds, that is of the Substance of the Father, &c.* which last Words the Council left out. Taken from the shorter Creed of Epiphanius.

* Epiphan. Anchorat. §. 120.

M

that

SERM.

III



that the Holy Ghost, as well as the Son, is truly Divine, and has all the Attributes and Titles of Deity essentially in, and belonging to, him.

The Holy
Ghost
uncreate.

The First that offers itself in the Creed before us is that of UNCREATEDNESS. *The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.* And so necessarily must he be, since to have been created we have shewed (when defending the Attributes of the Son) is a Character inconsistent with one who is himself the Creator of all Things. A Creature cannot be Creator, nor Creator a Creature. But there is no Occasion to repeat the Arguments; and therefore resting upon the Strength of them, I shall only produce one or two Testimonies that the Holy Ghost, as well as the Son, is, with the Father, *joint Creator.*

The Holy
Ghost joint
Creator with
the Father.

Gen. i. 26.

That more Persons than one were concerned in the Creation of Man especially, the last and most perfect Creature on Earth, the History of his Creation itself discovers. For *God said, let us make Man in our Image, after our Likeness;* plainly implying one Person speaking to and inviting others, to concur and co-operate in the Formation of one Creature who should more especially than the rest resemble the Creator [1].

That

Gen. i. 26.
to be interpreted of the
Trinity.

[1] That the Words will bear no other Sense, a very able and learned Expositor of Scripture, and an early Predecessor in these Lectures, has shewed before me: *Viz.* That the Expression is to be interpreted, not of the Father only, speaking in the Stile, and after the Manner, of Kings; nor yet of God speaking to his own Attributes or Powers, or to Elements,

That a Plurality of Persons therefore were concerned in the Creation, we may safely infer from this very Text. The only Question then that remains, is, Who the Persons are that were concerned. And that the Father is one, is on all Hands agreed: That the Son is another, we have irrefragably proved. But since these two make a Plurality, and so God speaking to his Son alone, might use the Expression, *Let us make Man in our Image, after our Likeness*; I shall therefore produce some more explicit Texts to show that the Spirit, as well as the Son, was Creator with the Father.

And clear to this Purpose is a Text in the ancient Book of Job: *The Spirit of God (saith Elihu) hath made me, and the Breath of the Almighty hath given me Life.* Compare this, I beseech you, with the Account of the making of Man in Genesis: *Let us make Man,* saith God; *in the image of God, created he him,* saith Moses. And *the Spirit of God hath made me,* saith Elihu. The Word *made* is in each place, the same in the Original. And that Elihu alluded to the Formation of Man by God in the Beginning, is plain from comparing his Words with Genesis, ii. 7. *The Lord God (saith Moses) formed Man of the Dust of the Ground, and*

Job xxxiii.

4.

Compared

with Gen. i.

26, 27.

Gen. ii. 7.

Elements, or to the Angels, or to the Souls of Men already created, and now consulted whether they would be content to be clothed with Flesh, as the Whims and Fancies of some Rabbins have imagined; but it must necessarily be understood of the Father's consulting some other Persons, or Person at least, of the same Nature and Abilities with himself. Dr. Knight's first Sermon, p. 5 — 28.

SERM.
III.

breathed into his Nostrils the Breath of Life: And Man became a living Soul. And what says Elihu? Why, *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.* The Spirit of God then was the Maker of Elihu, as the Lord God was the Maker of Man: *The Breath of the Almighty* (of the same Almighty Spirit, be sure) gave him Life; as *the Breath of Life* which the Lord breathed into the Nostrils of Man, made Man a living Soul. And the same Spirit that created one, may justly be supposed to be equally concerned in creating all. The Spirit therefore was proper Creator, or joint Efficient together with the Father: He therefore, as the Creed in our Communion Office speaks, is truly, **the Lord and Giver of Life**, of Life natural as well as spiritual: And consequently those Words, *Let us make Man*, may well be interpreted of the Father's speaking to, and calling in the Concurrence of, not only the Son, but the Holy Ghost.

*The Lord
and Giver
of Life.*

Another Instance of the Holy Ghost's Concernment in the Work of Creation, is in a preceding Chapter of the same Book. *By his Spirit*, (saith Job) *He*, that is, *God*, *hath garnished the Heavens*: which seems equivalent to what the inspired Author of the Epistle to the Hebrews says of the Son, viz. that *by him God made the Worlds*. And consequently intimates that, both in this and the former Passage, by *the Spirit of God*, is not to be understood the Person of the Father whose Spirit he is; but another Person, as distinct from the Father as the Son himself, and who, as subordinate to the Father,

Job xxvi.
13.

Heb. i. 2.

[v]
of the
Moses
lead th
by Maia

Titles, ascribed to the Holy Ghost.

165

SERM.
III.

Father, as well as the Son, does with the Son, effect and produce into Existence and Being, whatever the Father, as first in the Godhead, wills to be made. The Holy Ghost then being Creator as well as the Son; and Creator and Creature being, as we have seen, two incompatible Ideas; it must follow, that as *the Father is uncreate, and the Son uncreate; so also the Holy Ghost is uncreate.*

The next Attribute mentioned is his INCOMPREHENSIBILITY. *The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.* By which (as I have observed) is meant that He is *Immense, or Omnipresent.* And if he be not so; what Interpretation shall we put upon the Psalmist? *Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art there; if I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy Right-hand shall hold me.* Now here, as the Jehovah, to whom the Psalmist addresses, is acknowledged to be every where present and immense; so also, and in a Sense as unlimited, is his *Spirit* and his *Presence* [u].
For

The Holy Ghost incomprehensible.

Ps. cxxxix.
7-10.

[u] By his *Presence* I understand the Divine Word or Person of the Son, whom God calls *his Presence*, and promises to Moses, upon his earnest Intercession, to send before him to lead the People and give them Rest. And whom according to Isaiah calls *the Angel of his Presence, who was afflicted in* *their*
Who meant by the Presence of God.
Exod. xxxiii.
14, 15.

SERM.
III.

For that *Spirit*, from whom none can go, as well as that *Presence* from whom none can flee; they, from whom neither Heaven, nor Hell, nor the uttermost Part of the Seas can hide; they, whom no Place in the Universe can exclude; must surely be present in all Places alike, and consequently the Son and the Holy Ghost must be as strictly omnipresent or immense as the Father. Well therefore might the Wiseman pronounce, That *the Spirit of the Lord filleth the World, and that which containeth* (or upholdeth) *all things bath Knowledge of the Voice*, that is, of the Words and Thoughts of every Man, which alludes also to his OMNISCIENCE, which, I have already hinted, Omnipresence implies.

Wisd. i. 7.

The Holy
Ghost omni-
scient,

And certainly the Knowledge and Observation of him, from whom none can go, none

Isaiah lxiii.
9.

Deut. iv. 37.

Luke i. 76.
compared
with

Mal. iii. 1.

their Affliction, and saved them, who in his Love and his Pity redeemed them, and bare them and carried them all the Days of Old. And suitably to this does Moses tell them (if the Words were rightly translated) *Because the Lord loved thy Fathers, therefore he chose their Seed after them, and brought them out by his Presence **, with his mighty Power out of Egypt: Viz. By that Presence or Face of the Lord, before whom the Child, John the Baptist, was to go and prepare his Ways, and who, as appears from the Prophet Malachi, was himself no less than *Jehovah* or the LORD. This I take to be the Divine Presence the Psalmist means, viz. the second Person in the Holy Trinity, the adorable Son. And therefore this Place may be added to the Testimonies already produced for the Son's Immenfity, as well as urged here for the Immenfity of the Spirit.

* So the Hebrew Word *Be-panau* signifies. See Lowth on

Isaiah lxiii. 9.

can by any Means shun or avoid. Very properly therefore might Ananias with Sapphira his Wife be said to have *tempted the Spirit of the Lord*, in pretending to conceal a Thing from him, from whom nothing could be hid. And very pertinently might the Apostle appeal to him as well as to Jesus, as Witness of his Sincerity (*I say the Truth in Christ, I lie not, my Conscience also bearing me Witness in the Holy Ghost*;) since He, as well as Christ, is so manifestly *the Searcher of Hearts*, which is the distinguishing Character, as I have already shewed, of the true God (q).

But it is not Man only, a finite Creature whom the Spirit searcheth out and knows: But God himself, the Creator of Man, is wholly comprehended by him. For *the Spirit* (saith St. Paul) *searcheth all Things, yea the deep Things, (or Depths) of God.* "Nothing in the Father, howsoever profound, or howsoever sublime, surpasses the Knowledge of his Holy Spirit. He is as inwardly conscious of the Things of God, as *the Spirit of Man* is of *the Things of Man*. For in knowing the Mind of the Father who creates, he must know the Things comprehended in him, viz. the Nature and Powers and Operations of all Things. For the Knowledge of God is equal to his Power, and nothing was made which he does not comprehend. If then the Secrets of the Creature, and the Depths of God are searched and understood; and

SEM. I.

III.

ACTS V. 9.

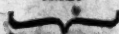
ROM. I. 9.

I COR. II. 10.

VER. 11.

SERM.

III.



“ the Things past and Things to come, known
 “ and foretold by the Spirit of God; (For the
 “ Oeconomy of Providence relating to Man to
 “ the End of the World, and contained in the
 “ Writings of both Testaments, was revealed to
 “ the Prophets by the Holy Spirit;) It will then
 “ follow that the Holy Ghost knoweth all
 “ Things, is every where present, and is true
 “ God. For the Knowledge of all Things is
 “ a Scripture Argument of the Truth of the
 “ Godhead of the Subject knowing (r).” Let
 us proceed then to the next Verse which runs
 thus,

The Holy
 Ghost eter-
 nal.

Heb. ix. 14.

The Father eternal, the Son eternal, and the Holy Ghost eternal. As a Proof of this, many have cited that Passage out of the Epistle to the Hebrews which speaks of *Christ's offering himself without Spot to God through the eternal Spirit.* But Interpreters of the best Note explain that Place of the Divine Nature of Christ himself offering the Human Nature he had assumed, as a Sacrifice to his Father [x]. And therefore this ought to be added to the preceding Division as an express Testimony of

Ep. Bull's
 Interpreta-
 tion of Heb.
 ix. 14.

[x] *Barnabas* in Epistolæ suæ cap. 6. de Christo sic loquitur. Ἀυτὸς ὑπὲρ τῶν ἡμετέρων ἀμαρτιῶν ἡμελλὰ ἔκτιστος τῷ Πνεύματι προσφέρειν θυσίαν, that is, *Ipse pro Peccatis nostris incipiebat Vas Spiritus offerre Hostiam.* Ubi *Vas Spiritus* est humana Christi Natura, in qua ejus Divinitas, quæ *Spiritus* dicitur,

(r) Dr. Knight's eighth Lecture, p. 282, 284, 285, 288.

the Eternity of the Son. But that the Holy Ghost is eternal also may fairly be argued from his existing before the Creation of the World, and his co-operating in it: It having been shewed from the Holy Writings (when we were speaking of the Son) that Existence *before the Mountains and the Hills were brought into Being, before the Heavens and the Earth were made*, is what God the Father himself pleads as explicative of, and equivalent to, Existence from everlasting (s) [Y].

dicatur, tanquam in Vase recepta fuerit: Nam Vas illud mox disertè exponit Auctor de Carne Christi. Unde (ut obiter id notem) facile colligitur, si aliunde non pateret, Mens Auctoris Epistolæ ad Hebræos, cap. ix. 14. ubi dicitur Christus obtulisse se inculpatum Deo *διὰ Πνεύματος αἰωνίου, per Spiritum æternum*. Scilicet Sensus Verborum est, æternam Christi Divinitatem, sive Divinam Filii Dei Personam, sibi personaliter, ut loquuntur, unitam humanam Naturam in Arâ Crucis Deo obtulisse. Ignatius autem, in ipsâ Inscriptione Epistolæ ad Smyrnæos, optat ipsis *ἐν ἀμώμῳ Πνεύματι, ἁλόφῳ Θεῷ, πλῆρεια χαίρειν*. i. e. *In immaculato Spiritu, Verbo Dei plurimum gaudere*. Ubi ὁ Λόγος, qui est Filius Dei, apertè dicitur *immaculatus*, sive sanctus, *Spiritus*. Bull. Defens. Fid. Nicen. Sect. 1. cap. 2. §. 5. p. 19.

[Y] Therefore Dr. Clarke readily confesses that "With the Father and the Son, there has existed *from the Beginning* a third Divine Person, which is the Spirit of the Father and of the Son *." And again, "The Scripture speaking of the Spirit of God, never mentions any Limitation of Time, when he derived his Being from the Father; but supposes him to have existed with the Father *from the Beginning* †."

Dr. Clarke's
Confession of
the Eternity
of the Spirit.

(s) See Page 138, 139.

* Scripture Doctrine, Part 2. | §. 3. p. 234.
† Ibid. §. 21. p. 288.

And

SERM.

III.

The Holy
Ghost Al-
mighty.

Job xxxiii.
4

And as this Existence before the Creation proves him eternal; so does the Concern he bore in it prove him **ALMIGHTY**: which is the last Attribute the Creed mentions as expressive of his Divinity. *So likewise the Father is Almighty, and the Son Almighty, and the Holy Ghost Almighty.* And this is what Elihu, in the Text before cited, expressly affirms. *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life*: where he argues and infers the Omnipotence of the Spirit from the Breath he gave him, from his breathing into his Body a living Soul, which nothing but an Almighty Power could do: Creation being a Work which, (we have already seen) God and his inspired Penmen appeal to, as a Test of Omnipotence, and as a Test which none but the supreme true God is capable of producing (1).

Thus much for the *Divine Attributes* of the Holy Ghost: All of which may also be argued from his being *true God* and *Jehovah*, as we must next show him to be. For as the Nature of any Person may be inferred from his Attributes; so may his Attributes be inferred from his Nature. Let us therefore proceed to the two *Divine Titles* or Names here mentioned, as expressive of his Nature, the first of which is that of **GOD**.

(1) See Page 145.

Titles, ascribed to the Holy Ghost.

171

So the Father is God, the Son is God, and **SERM.**
the Holy Ghost is God. For the Truth of **III.**
this we have the Attestation of an Angel, of **The Holy**
the Angel Gabriel to the Virgin Mary. **Ghost**
The Holy Ghost (saith he) shall come upon thee, and **God.**
the Power of the Highest shall overshadow thee, **Luke i. 35.**
therefore also that Holy Thing which shall be
born of thee, shall be called the Son of God. Je-

sus we see, as to his Human Nature, as to that
Nature which was born of the Virgin, is here
declared to be the Son of God, because he was
conceived in her by the Power and Operation
of the Holy Ghost. The Holy Ghost there-
fore must certainly be God, since otherwise
Jesus could not have been the Son of God, in
Virtue of his being conceived by him [z].

The same Truth may be fairly argued from the
Judgment which our Saviour himself denounces
against those who blaspheme or speak against the **Matt. xii.**
Holy Ghost, viz. that their Sin shall never be for- **31, 32.**
given, neither in this World, neither in the World
to come. We do not indeed from hence infer that
Blasphemy against him is therefore unpardonable,
because he is God: But it is very certain it could
not be unpardonable, unless he were God. For
supposing him to be a Creature (as every one is,

[z] I know that some of the Ancients expounded the
Power of the Highest in this Verse of the Divine Nature of
the Son himself. But I think the Words are too expressive
of the Third Person to admit that Interpretation, and there-
fore chuse rather to follow the Interpretation of the later Fa-
thers from the Time of St. Cyril of Jerusalem downwards,
who, most of them, understand the Holy Ghost at least, of the
third Person, the Holy Spirit. Compare also Mat. i. 18, 20.
who

SERM.
III.

who is not God) how shall Sin or Blasphemy against him receive an Aggravation beyond some Sins committed against God himself? This therefore ought to be received as one Testimony of the Son to the Divinity of the Spirit.

Another Testimony of the Son to the same, is an Inference that must be drawn from a Character which our Blessed Lord gives to his Apostles of the *Comforter* whom he had promised the Father would send to them, *in his* (the Son's) *Name*. Now this Comforter, he tells them, *is the Holy Ghost*, the Divine Person of whom we are speaking. And one Character our Saviour gives of him is, that *he would show them Things to come*. A Power which God himself declares none can exert but He alone who is true God: For when he challengeth the *Idols* to plead their Cause, and to give convincing Proofs of their Divinity; *Produce your Cause, saith the Lord, bring forth your strong Reasons, saith the King of Jacob. Let them bring forth and show us what shall happen: Let them show the former Things, what they be, that we may consider them, and know the latter End of them; or declare us Things for to come. Show the Things that are to come hereafter, that we may know that ye are Gods*. Plainly intimating that God only certainly foreknows future Events, such especially as depend upon contingent Causes, and the Determinations of Mens Free-will. And therefore our Blessed Lord himself appeals to his foretelling future Events as one Test of his own Divinity. *I tell you* (saith he) viz. that

John xiv.
26.

C. xvi. 13,
14.

Isaiah xli.
21—23.

Judas

Judas shall betray me, before it come, that when SERM. III.
 it is come to pass, ye may believe that I am John xiii.
 He; that is, That I am the true God who knows 19.
 all Things before they happen, even Things
 which none but the true God can foresee. And
 yet this Power our Lord acknowledges the
 Holy Ghost to be possessed of: *When He, the* C. xvi. 13.
Spirit of Truth, is come, he will guide you into
all Truth,—and he will show you Things to
*come.—*Not as they were to show them to
 others, because God had revealed them unto 1 Cor. 10,
 them by his Spirit;—but from his own neces- 11.
 sary internal Foresight, as being the very Spirit
 of God, present and conscious to the Mind of
 God, and searching even the Depths of God.

But one of the clearest Declarations of this
 great Truth is that which is recorded in the
 Story of Ananias and Sapphira in the Acts of
 the Apostles: Where St. Peter, rebuking Ana-
 nias for his Sacrilege and Hypocrisy, says to
 him—*Why has Satan filled thine Heart to lie* Acts v. 3.
to the Holy Ghost (u)?—Thou hast not lied 4.
unto Men, but unto God. The Design of the
 Apostle, in this severe Reprimand, was very
 plainly to give Ananias a deep Sense of the
 Heinousness of his Sin, by setting before him
 the Greatness of the Person against whom he
 had offended. That it was not Men he had at-
 tempted to deceive, but the Holy Ghost. To him
 he had lied, and in lying to him he had lied unto
 God. The Holy Ghost then must be very God.
 For were he an Angel, or any Creature how glori-

(u) See the Translation just- | p. 319. and Bishop Beveridge on
 by Bishop Pearson on the Creed, | the 39 Articles, p. 112.

SERM.
III.

ous soever, were he in any Degree less than God; St. Peter, to have aggravated Ananias's Sin, would have expressed himself thus. *Why has Satan filled thine Heart, to lie to the Holy Ghost? Thou hast not lied unto Men only, nor unto the Holy Ghost only, but thou hast lied unto God.* But since the Apostle repeats not the Word—*Holy Ghost* again, but substitutes the Name of *God* in the Room of it; we cannot help concluding that by *God* he meant the *Holy Ghost*, as certainly as he meant the *Apostles* by *Men*. Thou hast not lied unto us the Apostles, who are but Men; but unto the Holy Ghost who is very God (x).

1 Cor. vi.
19.

This same Doctrine is also asserted by St. Paul in his first Epistle to the Corinthians: *Know ye not (saith he) that your Bodies are (y) the Temple of the Holy Ghost, which is in you? The Holy Ghost's Inhabitation, you see, makes the Bodies he inhabits a Temple: But the Inhabitation of a Creature cannot make a Temple: the very Name of Temple always signifying the same with us, as it did with the Jews, viz. an House of the only true God. If our Bodies then be a Temple because inhabited by the Holy Ghost; it must follow that the Holy Ghost is Divine, or truly God: which is the very Thing the Apostle again means in the third*

(x) See the Socinian Evasi-
ons of this Text confuted in Bishop
Pearson on the Creed. p. 318,
319. See also Dr. Knight's
True Scripture Doctrine of the
Trinity. p. 17—19. and True

Scripture Doctrine continued, p.
68—73.

(y) So the best Copies and
some ancient Fathers read, *ἐν
μοίᾳ*, in the Plural. See Mill.

Chapter. Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? Here the Apostle plainly tells them, They are the Temple of God, because the Spirit of God dwelleth in them. But what Reason, I pray, can be given why the Dwelling of the Spirit of God in the Corinthians should make them the Temple of God, unless it be because the Spirit himself is God [A]?

SERME III

1 Cor. iii. 16.

To these Arguments for the Divinity of the Spirit, which two Apostles St. Peter and St. Paul give us separately, let us add one more which may be drawn from comparing both of them together. St. Paul tells us, that all Scripture is given by Inspiration of God: And yet turn to St. Peter, and he will tell you, that it

The Holy Ghost, who spake by the Prophets. 2 Tim. iii. 16.

[A] It is said indeed, that "our Bodies are stiled Temples" (Temple it should be) because they are Temples of the Holy Ghost; and God dwells in us by his Spirit *." But this is well answered by a learned Advocate for the Catholick Faith. "This Solution (says he) might have served tolerably, had the Texts said only, that our Bodies are the Temple of God, and not the Temple of the Holy Ghost too, which the Author of the Exposition, perhaps, did not consider. For let us suppose God the Father and any Creature to inhabit the same Person: That Person would indeed be the Temple of the Father, because he is God: But he would be the Dwelling only, not the Temple, of the Creature, because he is not God. Seeing then that the Texts make us the Temple of God, and the Temple of the Holy Ghost too; it is manifest that the Holy Ghost inhabiting us, as his Temple, is God as well as the Father †."

* Dr. Clarke's Exposition of the Church Catechism. p. 68.

upon Dr. Clarke's Exposition. p. 61, 62.

† Dr. Waterland's Remarks

SERM.
III.2. Pet. i.
20, 21.

was given by the Holy Ghost. *No Prophecy of the Scripture* (saith he) *is of any private Interpretation*, or (as the Word ought to be translated) *of any private Motion or Suggestion* (2): *For the Prophecy came not in old Time by the Will of Man: But Holy Men of God spake as they were moved by the Holy Ghost.* The Holy Ghost then was that God, by the Inspiration of whom all Scripture was given. The sacred Books of the Old Testament were not dictated by the Spirit of any inferior God, the Maker only of this visible World, (as the Gnosticks foolishly and impiously feigned) but by the Spirit of the Supreme, Almighty God, the Maker of all Things that ever were made. For as it was the same God, who was promulged in the Law, that is preached in the Gospel; so was it his Spirit that inspired the Prophets and Apostles both (a): And therefore is He frequently

(2) Ἰδίας ἐκλήσεως. See Whitby and Pool's *Synopsis on the Place*.

(a) Novatianus, Cypriani ὀνόματι, ἑὲς Romanæ Ecclesiæ Presbyter, in *Regulâ Fidei*, sive, ut hodie loquimur, in *Libro de Trinitate*. cap. 29. ad Articulum de Spiritu S. hæc habet. Hunc Spiritum Sanctum Dominus Christus modo Paracletum appellat, modo Spiritum Veritatis esse pronunciat; qui non est in Evangelio novus, sed nec novè datus: Nam hic ipse & in Prophetis Populum accusavit, & in Apostolis Advocationem Gentibus præstitit. Et paucis inter-

jectis: Unus ergo & idem Spiritus, qui in Prophetis & Apostolis, &c. Ubi habemus *Sensum & Scopum Verborum*—τὸ Παράκλητον, τὸ λαλῆσαι διὰ τὸν Προφητᾶν. Scilicet iis significatur, non alium fuisse Spiritum sub Veteri Testamento, alium sub Novo, non alium Prophetarum, alium Apostolorum; sed unum eundemque Spiritum, qui Apostolus inspiravit, etiam per veteres locutum fuisse Prophetas, contra quam præfati docerent Hæretici. Similiter Rufinus in *Expositione Symboli*—Is ergo Spiritus Sanctus

frequently called *the Prophetick Spirit* by the Ancients (b): and therefore also — **who spake by the Prophets** — which was a Part of the old *Jerusalem*, and of both Epiphanius's Creeds (c), was continued as a Guard against the afore-said Hæreticks, by the Constantinopolitan Fathers, in the Addition they made to the Creed of Nice (d). Nor is that Property of the Spirit any mean Expression of his Deity. For what Man, what Angel, who but the omniscient God himself, could ever have foretold such distant Events, or ever have revealed such inscrutable Mysteries, as the inspired Writings of the Prophets contain? His inspiring the Scriptures therefore is a clear Argument of his Divinity, even separate from the Testimony which the Words of Scripture give of the same. And — **Thus saith the LORD** — which is so very fre-

Sanctus est, qui in Veteri Testamento Legem & Prophetas, in Novo Evangelia & Apostolos inspiravit. Bull. Judicum c. 6. §.

19. p. 333.

(b) Iust. Mart. Apol. 1. §. 6, 16, 38, 48, 49, & alibi.

(c) In his larger Creed the Words are — who spake in the Law, and preached by the Prophets.

(d) Vide Bull. ut supra. §. 11, 12. p. 327, 328. Sæpe quidem olim miratus sum, quod Patres Constantinopolitani in Symbolo suo, post Verba illa de Spiritu S. — τὸ ἅγιον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ συν-Πατρί & Ἰσο-συνεμύμονον, ἐξ-ουσιάζον, — addiderint —

τὸ λαλῶν διὰ τῶν Προφητῶν. Scilicet post tam magnifica Spiritui Sancto tributa, quod sit Dominus, vivificans, ex Patre procedens, unā cum Patre & Filio adoratus & conglorificatus, frigidam mihi videbatur Adjectio illa — qui locutus est per Prophetas: Verum postquam intellexi, vetus Symbolum Orientale habuisse τὸ Παράκλητος, τὸ λαλῶν διὰ τῶν Προφητῶν, ita necum Statui & Sanctam Synodum loco τῶν, τὸ Παράκλητος, substituisse magnifica ista, quæ veram Spiritus S. Divinitatem adversus Macedonium clarius exprimerent; deinde subjecisse — τὸ λαλῶν διὰ τῶν Προφητῶν — quod hæc in Veteri Symbolo sequerentur. Ibid. p. 328.

N

quently

SERM.
III.

quently in the Mouths of those who spake as they were moved by the Holy Ghost, is itself a Proof that the Holy Ghost who moved them to speak, is JEHOVAH or the LORD, which is the last Divine Title we are called on to make good.

The Holy
Ghost,
Rom.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. That is, The Holy Ghost as well as the Father and the Son is the Great *Jehovah*; which I have already supposed to be the Meaning of the Creed, and of which the Word LORD, when it occurs in capital Letters in the Old Testament, is always the Translation. And for the Truth of this I must again refer to the Interpretations given by the Writers of the New Testament to Passages of the Old.

Exod. xxxiv.
33—35.

The first I shall mention is in the Book of Exodus, where we read, that *Moses*, upon the Account of the Lustre of his Countenance, arising from his familiar conversing with the Lord, but which the Children of Israel could not bear, *put a Vail upon his Face*, to hide it from the People, when he was speaking with them. *But when Moses went in before the LORD, (before Jehovah) to speak with him, he took the Vail off, until he came out.* Now St. Paul in a manifest Allusion to this Place says, *The Lord is that Spirit*, meaning that the Holy Ghost, *the Spirit of the Lord*, as he immediately subjoins, is that Lord, or that Jehovah, to whom Moses went in, when he took off his Vail: And therefore in the next Verse, when speaking of him again, the Words should have been

Compared
with
2 Cor. iii. 17.

been translated (not, by the Spirit of the Lord, but) by the Lord, the Spirit (e). That is, by the third Person in the Godhead, the Holy Ghost (f). SERM. III.

Again, Those Words of the Psalmist, *To Day if ye will hear his Voice, harden not your Hearts, as in the Provocation, in the Day of Temptation, in the Wilderness, and so on;* the Author of the Epistle to the Hebrews tells us very expressly were said by the Holy Ghost. Consequently the Holy Ghost was the Lord, or the Jehovah, whom the Israelites tempted and grieved, and who therefore swore in his Wrath that they should not enter into his Rest. Ps. xcvi. 7. &c. Compared with Heb. iii. 7-11.

The same Holy Penman tells us again, that the Holy Ghost was that Jehovah, who by the Prophet Jeremiah said, *This is the Covenant, that I will make with them after those Days (saith the LORD) I will put my Laws into their Hearts, and in their Minds I will write them: And their Sins and Iniquities will I remember no more.* Jer. xxxi. 33, 34. Compared with Heb. x. 15-17.

Once more in that LORD, whom Isaiah saw sitting upon a Throne, high and lifted up, and whose Train filled the Temple, and whom the Seraphim adored, saying, *Holy, Holy, Holy Lord of Hosts; the whole Earth is full of his Glory:* In that LORD, not the Father alone, nor the Father with only his adorable Son; But the Father, with his Son and Spirit both, are included and implied. This, as to the Son we

(e) See Estius.

(f) Upon the Argument see

Pearson on the Creed. p. 316,

317.

SERM.

III.

Isai. vi. 9,
10.
Compared
with
Acts xxviii.
25—27.

have seen before (g): And as to the Holy Ghost, we have the Testimony of St. Paul, who, preaching at Rome to a mixed Multitude of Jews, (some of whom believed, and some believed not) concludes, addressing himself to the Unbelievers amongst them, with applying to them, in the Name of the *Holy Ghost*, the Words which the *Jehovah*, so pompously described by Isaiah, speaks. *When they agreed not among themselves, they departed, after that Paul had spoken one Word; Well spake the HOLY GHOST by Esaias the Prophet unto our Fathers, saying, Go unto this People and say, Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive: &c.* These are the very Words which *Jehovah* spake by Isaiah; and yet these Words spake the *Holy Ghost*, saith St. Paul. The Holy Ghost therefore must be *Jehovah*: And *Jehovah* must imply or include in its Notion, not the Father only, nor the Father and the Son only, but the Father, the Son and the Holy Ghost. Well therefore might the Author of our Creed ascribe to the Holy Spirit, the Name of *LORD* as well as *God*; that Name which speaks him a Person in the supreme, eternal, necessary Being; the Lord that hath all Dominion and Power essentially in him.

The Form of
Baptism a
Proof of the
Divinity of
the Son and
the Holy
Ghost both.

And what we have thus proved separately of the Son and the Holy Ghost, viz. that each of them has a Scripture-Claim to all the Divine

(g) See p. 153.

I

Attri-

Divinity of the Son and Holy Ghost both.

181

SERM.
III.

Attributes, and both the Divine Titles, which are ascribed to them in the Creed; and consequently that each of them, considered distinctly, may be proved from Scripture to be true and real and very God; That does the Text which is at the Head of my Discourse necessarily imply of them *both together*. For from thence it appears to be the Institution of Jesus, and his Divine Command, that all Nations be baptized, not *in the Name of the Father only*, (a Form which till then had been usual with the Jews *(b)*;) but *in the Name of the Father, and of the Son, and of the Holy Ghost*. As the Son and the Holy Ghost therefore are placed in the same Rank with the Father himself; they must consequently be deemed of the same Nature and Dignity, and as much Divine, as the Father is. For God and Creatures can never be made the joint Object of Religion: Not a single Instance in all Scripture can be produced where any Creature is joined with God in an Act of Worship; much less in so solemn a Rite as Baptism, wherein we dedicate and devote ourselves to the Worship of the Persons in whose Name we are baptized.

The trifling Objection, of the *Jews being all baptized unto Moses*, and the *Ephesians being baptized unto John's Baptism* scarce merits an Answer. For is it any where said that the Jews were baptized *in the Name of Moses*, or that the Ephesians were baptized *in the Name of John*? Were *God and Moses*, or *God and John* ever

(b) See Lightfoot as in p. 104.

SERM.
III.

joined together in a Form of Baptism? Could that be shown, there might be some Shadow of Argument. But the Objection as it stands argues nothing at all. The Jews were mystically and typically baptised into the Mosaical Covenant: And John baptised with the Baptism of Repentance, directing the People *to believe on Jesus Christ*: But neither Moses nor John baptised any in their own Name; much less in the Name of God and themselves. Whereas the Baptism instituted by Christ is to be done *in the Name of the Father, and of the Son, and of the Holy Ghost*. Since then the Action to be performed in their Name is but one; and that one Action is to be performed equally in the Name of all the Three; whatever it imports concerning either, the same it must import concerning all. Consequently, if Baptism, in the Name of the Father, speaks the Father to be Divine; (and I do not know any that denies it does,) then the same Baptism, in the Name of the Son and the Holy Ghost, must speak them to be Divine also. If in that solemn Action we profess our Faith in the Father, declare our Hope on him, and vow our Obedience to him; the same Profession, Declaration, and Vow, we make as to the Son, and the same also as to the Holy Ghost (*i*). Of which some Hæreticks of old, who opposed the Divinity either of the Holy Ghost or the Son, were so very sensible, that they corrupted and changed the Form of Baptism according to their several Fancies and

(i) See Bishop Stillingfleet on | land's eighth Sermon at Lady
the Trinity, c. 9. Dr. Water- | Moyer's Lecture.

Trinity in Unity to be worshipped.

183

Schemes, and were as fearful of using it in its original Terms, as our modern Hereticks are of the Athanasian Creed (k). SERM. III.

And now what better Corollary or Inference can we draw from this whole Discourse, than what the Creed itself points out? viz. *That in all Things, as is aforesaid, as the Unity in Trinity, so the Trinity in Unity is to be worshipped.* And this is the first Point in this high and sublime Mystery I undertook to prove: viz. That there are three Persons distinct from each other, and each of them the Object of our Adoration and Praise. And we are compelled, you see, by the Christian Verity, that is, by Truth as revealed in Scripture, to acknowledge every Person by himself to be God and Lord. And every Person, who truly is so, has certainly a Claim to be worshipped and adored.

But to give you Satisfaction as to this Point also, and so to give another Proof of the Divinity of the Son and the Holy Ghost, I shall now show that this Conclusion which the Creed infers from the Premises, is what Scripture also, in express Terms, affirms; viz. that the Son and the Holy Ghost are to be worshipped with the Father. And this I shall prove first of the Son, distinctly by himself, and then of the Son and the Holy Ghost together.

(k) See Dr. Waterland's Sermons. p. 318—321. and Suicer in Symb. Nicæn. p. 351—353. Vol. 1. Col. 637, 638. Bevereg. Vindic. Can. L. 2. c. 6. §. 4. p. 102. Bingham's Antiquities. L. 11. c. 3. §. 4—11.

SERM.

III.

The Son Ob-
ject of Di-
vine Wor-
ship.
John v. 23.

As to the Son in the first Place, the Son him-
self declares it to be the Intention of the Father,
*that all Men should honour the Son, even as they
honour the Father; that is, that they should
pay the same Degree of Honour to the Son, as
they do to the Father. Insomuch that the
withholding any Honour from the Son, is to
be understood as a withholding it from the Fa-
ther himself. For so our Saviour immediately
subjoins, — He that honoureth not the Son,
honoureth not the Father which sent him.*

And agreeable to this was the constant Con-
duct of our Blessed Lord with relation to the
Behaviour of People towards him. For when-
soever they fell down to worship and adore
him, when they approached him with the Ti-
tles of God and Lord, he did not behave him-
self as Peter did to Cornelius, saying, *Stand up,
I myself am also a Man;* or as Paul and Barna-
bas did at Lystra, who, when the People would
have offered Sacrifice to them, *rent their Clothes,
and ran in among the People, crying out, and
saying, Sirs, Why do ye these things? We also
are Men of like Passions with you, &c.* or lastly
as the Angel did twice to St. John, who, when
the Apostle fell down at his Feet to worship
him, said — *See thou do it not, for I am thy
Fellow-servant, and of thy Brethren, — Wor-
ship God.* Nothing of this Sort ever dropped
from our Lord: But, though he was ever all
Humility and Meekness, yet the Worship and
Adoration which any Man offered, he ever
received, without expressing any Marks of
Dislike, without any Intimation that the Ado-
ration

Acts x. 26.

C. xiii. 13—
15.

Rev. xix.
10, & xxii.
9.

tation they offered him was not his Due. On the contrary, as they approached and worshipped him as God, he answered them as God. —

What will you that I should do unto you? And when they preferred their Request, he answered them still in Godlike Terms: — I will, Be thou clean: Or, — Go thy way, thy Faith hath saved thee: Or, — Be it unto thee according to thy Faith.

And not only Men, but Angels also pay Worship to Christ. The highest Orders of them all, whether they be Thrones, or Dominions, or Principalities or Powers, they all worship him by whom they were created, and by whom they consist, and who is their universal Head and King. Col. i. 16.

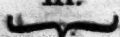
And this too expressly by the Father's Command: Who, when he bringeth the First-begotten into the World, that is, bringeth him again as the First-begotten from the Dead, saith, Heb. i. 6.

Let all the Angels of God worship him. In Obedience to which Command St. John, in the Revelation, which Christ vouchsafed him, beheld and heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders, the Number of whom was ten thousand times ten thousand, and thousands of thousands, saying with a loud Voice, Worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, he heard, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth

upon

186 *The Holy Ghost, Object of Divine Worship.*

SERM.
III.



upon the Throne, and unto the Lamb for ever and ever. There is no Difference, you see, in the Adoration paid to God, or the Lamb: But as their Throne is one, as we shall shew hereafter, so is the Honour, Glory, and Power, ascribed to them the same. Christ therefore, the Divine Son, we are to worship both by Example and Command: By the Command of God, and the Example of the highest Beings that exist inferior to God. And the Worship of him is so essential a Duty to Christians, that it is mentioned by St. Paul as a Condition of our Salvation.

Rom. x. 13.
2 Tim. ii. 22.
Acts ix. 14.
21.
1 Cor. i. 2.

For whosoever shall call upon the Name of the Lord (meaning the Lord Christ,) he says, *shall be saved.* And therefore *they that call on the Lord, or call on his Name, or call upon the Name of Jesus Christ our Lord,* is a Periphrasis we find to be often used to signify Christians (1).

The Holy Ghost with the Father and the Son together is worshipped and glorified.

Thus clear are the Holy Scriptures as to the Point of Divine Worship with Relation to the Son: Nor are they wanting in Authorities for the same Worship to the Holy Ghost. As justly therefore is it pronounced of him in another Creed, that **He with the Father and the Son together is worshipped and glorified.** For if every Creature in Heaven and on the Earth have been heard ascribing Blessing and Honour and Power and Glory to God and the Lamb, that is, to the Father and the Son; we can produce the *Seraphim*, those glorious Crea-

(1) Vide Bull. Prim. & Apost. Trad. c. 6. §. 12. p. 394.

The Holy Ghost, Object of Divine Worship. 187

tures with *six Wings*, the highest created Spirits in Heaven, ascribing the same to the Father, the Son, and the Holy Ghost. For that the Son and the Holy Ghost are included in that LORD whom *Isaiah saw sitting upon a Throne high and lifted up*, we have the Testimony of the Apostles St. John and St. Paul, as has already been shewed (m). The Son and the Holy Ghost therefore, as well as the Father, were the *Jehovah* or *Lord* whom the Seraphim adored, when *they cried one to another, and said Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.* Holy Father, Holy Son, and Holy Ghost, as many great and good Divines, ancient as well as modern, understand the Words: Though whether each of them be worshipped as Holy distinctly, or all of them be adored as thrice Holy alike, the Adoration is the same which the Seraphim intend to one or the other, and therefore each of them is Object of Divine Worship and Praise. And since by this Lord who was seen by *Isaiah sitting upon a Throne*, all the three Persons are to be understood, and not one of them alone; it is very probable that the Glory ascribed to him that *sitteth on the Throne* in the Hearing of St. John was ascribed to each of the Persons also: to the Holy Ghost as well as to the Father and the Son, and that *the Lamb* was particularly distinguished and named in Honour of the Human Nature of Christ assumed into God.

SERM.

III.

Isai. vi. 1—

Rev. v. 11

—13.

(m) See p. 153 and 180.

But

SERMON
III

But we have other Texts, and in the New Testament, for Worship paid to the Holy Ghost : to the Holy Ghost jointly with the Son, and again to the Holy Ghost and the Son, jointly with the Father.

An Oath, for Instance, has always been esteemed an Act of Religious Worship; it being a solemn Appeal to God, as the Searcher of Hearts, a Witness of the Truth, or an Avenger of the Falshood of what we testify. And yet St. Paul appeals by an Oath both to the

Rom. ix. 1.

Son, and the Holy Ghost. *I say the Truth in Christ, I lie not, my Conscience also bearing me Witness in the Holy Ghost.* Now here he makes

as solemn an Acknowledgment of the Divinity of the Son and the Holy Ghost, and their Privacy to his Conscience, as he does of the Father's in those other Appeals where he says,

Rom. i. 9.

Phil. i. 8.

2 Cor. i. 23.

C. xi. 31.

Gal. i. 20.

God is my Witness, or God is my Record; or I call God for a Record upon my Soul, or The God and Father of our Lord Jesus Christ which is blessed for evermore knoweth that I lie not, or Before God, I lie not. All of them Expressions

of the same Importance; and therefore, when compared the one with the other, they show that the Apostle revered each of the Divine Persons alike, and believed them to be all of the same Knowledge and Might.

Another Instance of Prayer addressed to all the three Persons is St. Paul's valedictory Blessing to the Corinthians. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. Amen.* This is not a more direct Prayer to

2 Cor. xiii.
14.

God

The Holy Ghost, Object of Divine Worship.

189

God for his Love, and to Christ for his Grace, than it is to the holy and sanctifying Spirit for a Communication of his Divine Gifts [B].

SERMON

III

And these Attestations of the Holy Writings to the Worship and Adoration of all the three Persons, I observed are, of themselves, another strong and irrefragable Proof of the Godhead of each. *Thou shalt fear the Lord thy God* (saith Moses) *and serve him, and swear by his Name.* And again, *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name.* In both which places be pleased to observe that *Swearing by his Name* is an Act of Religion which

Worship due to none but God.

Deut. vi. 13.

C. x. 20.

[B] "The Honour which Christians are bound to pay peculiarly to the Person of the Holy Spirit, is expressed in the Texts wherein we are directed, either by Precept or by Example, to baptise in his Name, to wish Grace, and Peace, and Blessing from him, to appeal to him as Witness in solemn Affirmations, to take heed not to resist him, not to do Despite to him, not to tempt him, not to grieve him *.

This is all very good had the learned Doctor only said — to pray to him for Grace, &c. instead of to wish Grace, &c.

— "For St. Paul's Words are certainly not only a general Wish, without any lifting up of the Mind, or pious Elevation of the Heart to the Divine Persons; (far be it from us to imagine such a thing of so holy and eminently pious an Apostle;) but it is without doubt a serious Prayer of the Apostle to God the Father, Son, and Holy Ghost, that he would impart those good Things to the Corinthians which he wishes them. And therefore is it closed with the solemn Seal of all Prayers, Amen †.

The Honour which Dr. Clarke allows to the Spirit.

* Dr. Clarke's Scripture Doctrine. Part 2. §. 53. p. 382. | ones in Tractatum Gilb. Clarke. p. 276.

† Bull Breves Animadvers.

God

SERM.

III.

Isai. xlv. 23.

C. lxx. 16.

Jer. v. 7.

Mat. iv. 10.

Gal. iv. 8.

God claims to himself alone, as much as he does the fearing and serving and cleaving to him. *I have sworn by myself, (saith he) the Word is gone out of my Mouth in Righteousness and shall not return, that unto me every Knee shall bow, every Tongue shall swear. He who bleisseth himself in the Earth, shall bless himself in the God of Truth, and he that sweareth in the Earth shall swear by the God of Truth.* And Swearing by them that are no Gods, is resented by the true God as an Act of forsaking him, and committing Adultery; an Act which he knows not how to pardon. Blessing therefore and Swearing in the Name of the Son and the Holy Ghost (as St. Paul does in the Texts I have produced) is plainly an Act of Divine Worship, and as such to be performed to none but who is really and truly God. That, and all Manner of Worship else, is due only to him who is essentially Divine. A Truth which the Devil could not gainsay: For when he would have tempted our Lord to fall down to him, he was immediately silenced and put to flight, upon our Saviour's reminding him of the aforecited Texts: *Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* Where the exclusive Particle confines Worship and religious Service to God alone, and excludes every one who is not God from any Share of it. *Doing Service to them which by Nature are no Gods* is reproved by the Apostle St. Paul as a Crime, even in those who *knew not God*. And certainly what the Apostle so highly blames in Heathen Galatians, he

He never would have offered to be guilty of himself, that is, to swear by, to pray to, and worship the Son and the Holy Ghost, if he had not known each to be God by Nature, or to have the Nature of the true God in him (n). Nor can we imagine that God the Father, who is so jealous of his Honour, who has so expressly declared that he *will not give his Glory to another*, should yet admit any Persons who are not true and very God, to an equal Participation with him in the most solemn Rites, Acts and Expressions of Divine Worship.

SERM.
III.

Isai. xlii. 8.
& xlviii. 11.

Nor will it any way serve the Cause of Arianism to distinguish between Worship *inferior* or *mediate*, and Worship *Supreme*. For Scripture knows of no such Distinction. It neither mentions nor supposes that there is any Difference, or Degree in Worship, or that there may be a subordinate Worship distinct from Divine. Christ indeed may be worshipped, or may be prayed to, as *Mediator* between God and Man: And the Worship of him as such, may be properly called *Mediatorial Worship*. But Mediation surely does not infer Inferiority of the Mediator to the Person to whom he mediates or intercedes; any more than one King's becoming Mediator to another King makes himself inferior in Dignity to the King

No Distinction, or Degrees in Worship.

Mediatorial Worship explained.

(n) The Socinian Evasions of the two last cited Texts, see refuted by Bishop Bull, in his *Prim.* and *Apost. Trad.* c. 6. §. 3, 4. p. 387, 388.

SERM.

III.

to whom he mediates. The Worship we pay to Christ we pay to him, not merely because he is our Mediator, but because he is our Mediator and God both. We do not worship him with respect to his Office only, but to his Nature also: Just as we adore him in his Human Nature united to the Divine, not because of the Human Nature, but because of the Divine. To that Nature to which alone Worship of any Kind is due: All Worship, as I have said, being of equal Import and Significancy, and consequently all equally Supreme (o).

The Distinction between absolute supreme Worship, and Worship relative or inferior, is what was pleaded by Heathens of old (who most of them acknowledged one supreme God) to justify their Worship of inferior Deities; and what is urged by Papists now to justify their Worship of Angels and Saints. And indeed I see not that Papists are more guilty of Idolatry in worshipping the Virgin, than Socinians and Arians are in worshipping Christ, whilst they believe him a Creature, or do not receive him as God. For "as to worship that as God, which is not God, thinking that it is God, is certainly Idolatry in some Degree; so to worship him as God, who is God, thinking that he is not God, cannot be thought an Act, in the Formality, void of Idolatry (p)." Accordingly the Arians, for worshipping Christ, whilst they ranked him amongst created Beings, had

(o) See Dr. Waterland's *second Defence*. Qu. 16, 17 & 18.

(p) Bishop Pearson on the *Creed*. p. 143.

the Name of Ἀνθρωπολάτραι and κτισμολάτραι (that is, *Men-worshippers* and *Creature-worshippers*) given them by the Ancients by way of Reproach (q).

And now the Result or Sum of all that has been said in this Discourse is this that follows, viz. That the Doctrine stated in the Versicles which have been under our Consideration, is the plain Doctrine of Scripture also. What the Creed teaches, as far as we have considered it, that teacheth the Old and New Testament both, whether examined apart, or explained and illustrated the one by the other. It is the Tenour of the whole Bible from the Beginning to the End, that *the Father, the Son, and the Holy Ghost*, in whose Name we are by the Command of Christ baptised, are not three Names of one Person only; but the Names of three several distinct Subsistencies, whom we call *three Persons*, from the personal Characters by which we find they are every where distinguished. Each of these Persons, the Son and the Holy Ghost as well as the Father, has all the Attributes and Titles expressive of true Divinity. Each of them is *uncreate, incomprehensible, eternal, almighty, God, and Lord*; each of them *Jehovah*, or necessarily existing: *Such as the Father is, such is the Son, and such is the Holy Ghost*. Consequently they are each of them the Object of the *Worship* and Adoration of Christians, who know *no Difference nor Degrees in Worship*,

The Doctrine
of this Dis-
course sum-
med up.

(q) Vide Suicer. in Symb. Nic. in Ἀνθρωπολατρίαις ὁ Κτισμολατρίαις.
m. p. 148. vel apud Thesaur.

SERM.
III.

nor worship any one who is not truly and properly God.

The Conclusion.

From all which it follows that "to conceive of God as a *single* Person is to know God very imperfectly, or is rather a false Conception of God. And that if all Honour, Glory, and Adoration be due to every Person as much as to any; Christians should be instructed to whom they owe, and to whom consequently they ought to pay it. For, to offer it to any single Person only, when it is claimable by three, is defrauding the other two of their just Dues, and is not honouring God perfectly, or in full Measure and Proportion, as we ought to do (r)." For since in our Baptism we were dedicated to the perpetual Worship and Service of all the three, we ought as to serve, so to worship them all. The *Father*, the *Creator* of all the World; the *Son*, the *Redeemer* of all Mankind; and the *Holy Ghost*, the *Sanctifier* of all the elect People of God: *God* the *Father*, *God* the *Son*, and *God* the *Holy Ghost*: Not three Gods, but three, though *distinct*, yet *undivided* Persons, in one eternal and infinite Essence; and so all but *one* God, as hereafter I propose to make fully appear. At present let us conclude with the usual and ancient Doxology of our Church:

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

(r) Dr. Waterland's *Familiar Discourse*. p. 17, 18.

THE
RELATION, ORDER
AND
SUBORDINATION,
OF THE
THREE DIVINE PERSONS
To one another.

THE FOURTH SERMON.

MAT. xxviii.

19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

THE Light and Salvation which the Blessed Jesus had brought into the World, and which he himself had notified to the Jews, He in these Words commissions his Apostles (of whom he was taking his final Leave) to divulge and propagate amongst all Mankind. To Gentiles as well as Jews he sends them forth, *to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan and the Idols (through which Satan was worshipped and adored) to serve the living and true God.*

SEMR.
IV.

Introduction.

Acts xxvi.
17, 18.
1 Thes. i.
9. compared
with 1 Cor.
x. 20.

INTRODUCTION.

Col. i. 19.
and C. ii. 9.

And this God having been more clearly manifested by the Ministry of Jesus, than ever he had been to his chosen Nation before; *Three Divine Persons* having been notified to the World, and all as contributing to Man's Redemption; therefore the Blessed Jesus, with whom one of the Three was personally united, and *in whom consequently all the Fullness of the Godhead was pleased bodily* (that is personally (a)) to dwell; commands that all who from that Time should be initiated into the Faith of the true God, should be let into the Notion of the Three Persons included in him. To this end, he appoints that *Baptism* (a Rite anciently used by the Jews for the initiating Converts from the Gentiles into the Religion of the God of Israel) should now be administered in such Form as should speak the *Trinity* which the Unity includes. *Go ye therefore* (saith he) *and disciple all Nations, baptizing them* (not in the Name of the Father only, as till then had been done (b)) *but in the Name of the Father, and of the Son and of the Holy Ghost*. Initiate all, whom you baptize, into the Faith and Worship of these Three, which are not three Names of one Person only, but of *three several Persons* really distinct, and all divine, and bearing the Relation and Order to each other of *Father, Son, and Holy Ghost*.

(a) See Davenant on Coloss. ii. 9. and Suicer Thesaur. in *Εὐαγγελισμός*.

(b) See Lightfoot as cited in p. 104.

INTRODUCTION.

197

SERM.
IV.

Thus much the very Form, by which we are made Christians, intimates to us: which is therefore of itself no mean support of what we profess in our Creeds to believe concerning the *Distinction*, the *Personality*, the *Divinity*, and the *Relation* of the Holy Three, in whose Name we are all baptized. This as to their Distinction, Personality and Divinity, I hope appeared from my last Discourse: in which I confirmed the Doctrine of my Text, by other Authorities of Holy Scripture, so full and express to the several Points on which I produced them, that I cannot help imagining that they were conclusive to all, who admit their Authority, and desire no more than their genuine Meaning. The remaining Point on which my Text is express, and for the Sake of which I have again made Choice of it; is that which according to the regular Division of the Doctrine I am engaged in, comes next to be considered. And that is,

The RELATION and ORDER which these three Divine Persons bear to one another.

*The Subject
of this Dis-
course.*

The Text, we see, pronounces them to be *the Father, the Son, and the Holy Ghost*. To the Worship and Service of three Persons in the Godhead, holding these Relations, and this Order amongst them, we are all to be dedicated, by our Saviour's Command, in the Sacrament of Baptism. Very wisely therefore is our Faith in these Persons, and under these Relations, made the chief Article in all Creeds

INTRODUCTION.

any where used by the Church. Though to ascertain and preserve the Doctrine aright in some of her Creeds, the Foundation of these Relations among the Divine Persons, is from other Scriptures inserted and expressed; that so, when on some more solemn Occasions we make a publick Profession of our Faith, we may call to our own Minds, and declare also to others, what we mean and understand by the Relations we pronounce. With this Intent is the *Athanasian* Creed at some certain Seasons enjoined by our Church. Because among some other Explications of the Doctrine concerning the Trinity, the *Relation* of the Persons is there distinctly expressed in the four Verses following, which I shall particularly consider in this Discourse.

The FATHER is made of none, neither created, nor begotten.

The SON is of the Father alone, neither made, nor created, but begotten.

The HOLY GHOST is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is **ONE FATHER**, not three Fathers, **ONE SON**, not three Sons, **ONE HOLY GHOST**, not three Holy Ghosts.

In this Profession the *Relation* and *Order* of the Divine Persons is more distinctly expressed, than in either of the other two Creeds we receive: Not but I shall have Occasion to call in those Creeds, in the Prosecution of my
Dis-

Discourse: But I choose to form my Method from this: And because it appears from the bare Reading of these Verses, that the Order of the Persons is founded on their Relation;

SERM.

IV.

I. The RELATION is what I would settle in the first Place: From whence I would

Order of the ensuing Discourse.

II. Infer both their ORDER and SUBORDINATION.

I. The RELATION of the Divine Persons (or the Terms in which their Relation is expressed) we may observe to be built upon the different Manner of their subsisting in the Godhead. The *First Person* is pronounced to be of none; the *Second* to be begotten of the *First*; the *Third* to proceed from the other Two. For this Reason the *First Person* is called the *Father*, because of him is begotten the *Second Person*, who for that Reason is called the *Son*; and the *Third Person*, because proceeding or breathed from both, is called the *Spirit*, or *Holy Ghost*. This is evidently the Doctrine of our Creed: And that it is also the Doctrine of Scripture, it will be the Business of this Discourse to show. In which I shall consider the Subsistence and Character of each Person separately, and in the natural Order in which the Words, I just now read, mention them to us.

The Character of the *First Person* is described thus. The *FATHER* is made of none, neither created nor begotten: Where

The Characteristic of the Father.

SERM.
IV.

it has been observed that the Words would be more elegant, and more conformable with the other two Characters that follow, were this the Reading; *The Father is of none, neither made, nor created, nor begotten.* But since no Copy is found to warrant such Reading (c); we must rest contented with what we have: And indeed the words are either way the same, and either way have the very same Sense and Meaning.

He is of
none.

And the Meaning or Signification of them is evidently this: That the First Person in the Glorious Trinity is absolutely of none. But as He is *without Beginning* in Respect of *Time*, so is He also *without Beginning* in Respect of any *Principle* or *Cause* of his Existence. And this is what cannot be pronounced of either of the other two Persons in the Godhead: For although both the *Son*, and the *Holy Ghost*, exist eternally, *without any Beginning* in respect of *Time*, (as has formerly been shewed, and will be proved further hereafter;) yet they both derive their Being from the Father, and so have a *Fountain* or *Principle* of Being. Whereas the *Father* and the *Father alone*, is not only *eternal*, but *unoriginate*; that is, as well *without Cause*, as *without Beginning* of his Existence. "The *Father, alone* (as is truly affirmed) is self-existent, underived, unoriginated, independent. He *alone* is of none, either

(c) Dr. Waterland's *Ass. Creed*, p. 255, 256.

“ by Creation, Generation, Proceſſion, or any
“ other way whatſoever (d).”

SERM.
IV.

And ſuch a Perſon we muſt find ſomewhere, The Father alone ſelf-ſubſiſtent.
or elſe we can never find a God. For though
the Son, and the Holy Ghoſt, be God; they
are notwithſtanding derived: And therefore
without the Father, from whom they are deri-
ved, there could never have been a Holy Ghoſt
or a Son. For how could there have been a
Son without a Father to beget him? or how
a Perſon proceeding, without Perſons or a Per-
ſon from whom to proceed? It is the Father
therefore alone who of himſelf is God, and
in whom the whole Godhead or Deity concen-
ters. In that Godhead it is our Buſineſs to
ſhow, and it has indeed been ſhewn, that there
are more Perſons than one. But ſtill to pre-
ſerve the *Unity* of the Deity, though we aſ-
cribe to each Perſon all the Properties of De-
ity, yet we reſerve to the Father alone the
Prerogative and Glory of being the eternal
Fountain and Source of the other Two. He
is neither made, nor created, by any higher
or ſuperior God, nor is He begotten, nor
does he proceed from any Perſon in the ſame
Godhead with himſelf. So that the Subſiſt-
ence of the Father, is the Divine Eſſence ori-
ginally in himſelf, and received from none.
And therefore although the ſame Eſſence be
alſo in the Son and the Holy Ghoſt; yet in

(d) Dr. Clarke's Scripture | §. 5. p. 239.
Doctrines of the Trinity. Part 2.

SERM. them it is in a different Manner, viz. not ori-
IV. ginally but derived [A].

Super-emi-
nent Titles
ascribed to
the Father.
1 Cor. viii.
6.
Eph. iv. 6.
1 Thes. i. 9.
John xvii. 3.
Ephes. i. 3.

And from hence it is that the Name of GOD is spoken often in the Scriptures absolutely of the Father. And not only so; but the Father has the supereminent Titles given him of the one God, the true God, the only true God, the God and Father of our Lord Jesus Christ. All which Titles are ascribed to the Father, not as excluding the two other Persons from being God, or from

* *Αὐτόθεος* in
its full Sense,
ascribed by
the Ancients
to the Father
only.

[A] For this Reason the Term *Αὐτόθεος* as it signifies *αὐτὸς Θεός*, God of himself, or God self-subsisting, (not as if he was the Cause of himself, but as existing eternally without Cause) is by the Ancients ascribed in a peculiar Manner to the Father. Because in that Sense it cannot be ascribed either to the Son, who is begotten of the Father, or to the Holy Ghost, who proceeds both from the Father and the Son *. And for the same Reason, when they mention the Father and the Son together, they generally give the Name of God to the Father, distinguishing the Son, either by the especial Title of the Son of God, or by that of Saviour, or Lord, or some equivalent Appellation. A Point on which Tertullian speaks very judiciously. “ I will follow (saith he) the Apostle’s Rule: Infomuch that if I have Occasion to mention the Father and the Son together, I will call the Father God and the Son Lord: But if I am to mention Christ alone by himself, I can call him God, as the same Apostle also does, where speaking of Christ’s descending from the Jews according to the Flesh, he pronounces him to be over all, God blessed for ever. For so (proceeds Tertullian) a Ray of the Sun, if I was to speak of it distinctly from the Sun, I would call the Sun. But if at the same time I was speaking of the Sun whose Ray it was, I would not call it the Sun, but a Ray †.

Rom. ix. 5.

* See the Note || in Pearson on the Creed, p. 39. and Suicer in Symb. Nicen. c. 9. p. 193. vel apud Thesaur. in *Αὐτόθεος*.
† Tertull. adv. Praxeam, c. 13. p. 42, 43.

an Equality in the Godhead; but only to intimate that the Person of the Father is First in Order, and First in Conception, as the Root and Fountain of the other Two: as He only of the Three is God of himself, and as it is from Him that the other Two derive not only their Relation but their Godhead (*e*). What the Father is, He is *from none*; what the Son and the Holy Ghost are, they are from the Father. What the First Person is, He *gives*; What the second and third Persons are, they *receive*. The First indeed is *Father* by Reason of his Son, because there cannot be a Father without a Son; whereas the Son is not only *Son* by Reason of the Father; but He as well as the Holy Ghost, is also *God* by Reason of the Father (*f*). And therefore the *Nicene Creed*, though it so strenuously asserts the Divinity of the Son and the Holy Ghost, yet it opens the Profession of Faith in *one God*, and signifies that God to be in the primary Sense the *Father Almighty*. But more of this perhaps in the Sequel.

I shall only observe further on the present Head that the Title of *Father* is not here, or in either of the other Creeds, applied *essentially*, but *personally*. The First Person is not called the *Father*, as being the *Father of all Things*, and more especially of Angels and Men; (which Relation is equally applicable to

The Term *Father* used personally not essentially.

(*e*) Vide Bull D. F. N. Sect. 2. c. 3. §. 10. p. 52. & Sect. 4. c. 1. Dr. Waterland's fourth Lecture, p. 127—145. and his first and second Defence, Query 2. and Dr. Fiddes's Body of Divinity, Vol. 1. p. 377—386. (*f*) Pearson on the Creed, p. 34, 35. and 134, 135. See also Fiddes as before.

SERM.
IV.

the second and third Persons as well as the First :) But he is nominated Father with Relation to the second Divine Person in the God-head, who is *begotten* of Him (g). His negative Character, therefore, which we have hitherto been considering, does not make him a Father, although for the Sake of distinguishing the particular Person meant, it is pronounced of the Father. The Title of *Father* he owes to the Son, as much as the *Son* owes that Title to the Father. And therefore since the *Son as Son*, is next to be contemplated, we must consider the Father and the Son, when we speak of them, not only in their *Essence*, but also in their *Relation*.

The Characteristick of the Son.

The Son (saith our Creed) **is of the Father alone, neither made, nor created, but begotten.** Where we see the Term *begotten* which was denied of the Father, is affirmed of the Son : And upon this Difference is founded the *Distinction* of the Persons, and the *Relation* that is between them. **The Son is of the Father, therefore not the Father :** But because *begotten* of the Father, he is the *Son*. He is not made out of any pre-existent Matter, as some of the ancient *Arians* affirmed (b), nor created out of nothing, as others of them asserted (i) ; But *begotten* of the Father's own Nature and Substance, as the Catholics in all Ages have from

He is of the Father alone, not made,

nor created, but begotten.

(g) *Patrem cum audis, Filii intellige Patrem.* Rufinus in *Symb.* p. 18.

(b) Suicer in *Symb. Nicen.* c. 10. p. 201, &c.

(i) *Ibid.* c. 18. p. 395.

Scripture declared. For this Reason the *Nicene* Fathers, not only repeat the Word **begotten** twice in their Creed, but to prevent any Misconstruction guard it by adding a third Time, **begotten, not made** : adding withal an Anathema in the Close against all that should pervert or wrest the Words to an Arian Sense. " Those that say that — the Son of God — " was made out of nothing, or of any other " Substance or Essence — the Holy Catho- " lick, and Apostolick Church anathematizes." A Censure which I have shewn, the learned Dr. *Clarke* approves of and subscribes (*k*).

And that these Errors are as contrary to Scripture, as to any of our Creeds, I may refer to the Doctrine of my last Discourse ; where, in defending this Creed in asserting the Son to be *increate*, we had numerous Texts of Scripture before us, all declaring him to be himself *Creator* of all Things ; a Character which was there shewn to be inconsistent with any one who is himself either created or made. We need not therefore enter upon this again, but proceed from the negative to assert and make good the affirmative Expression, which pronounces the Son to be *of the Father alone, not made, nor created, but begotten*.

And here, to proceed as gradually as may be, it may be proper to observe that from one of the Texts which we considered in our last (*l*), viz. from that Text of St. Paul which affirms

Col. i. 15.
how explain-
ed by the Fa-
thers.

(*k*) See Serm. 3. p. 142.

(*l*) Ibid. p. 131.

SERM.
IV.

Christ to have been *born before all Creation*, some very ancient Catholick Writers inferred that the Son of God, *as God*, had a certain Nativity, by which he was begotten, or came forth from the Father, just before the World was created. This I mention, to forewarn you of an ill Use which Hereticks have often made of these Assertions of the Fathers. It being no unusual Thing for the Arians to cite such Passages of the Ancients, and to impose them on their ignorant and unwary Readers, as Authorities to prove that those venerable Writers held the Notion which the Council assembled at Nice condemned : viz. " that the Son of God " had a Beginning ; that there was [a Time] " when he was not, or that before he was be- " gotten or made he was not." A Notion which never entered the Heart of any Catholick Writer of the Church. When they speak therefore of the Son as *born just before the Creation* of the World, they by no Means intend, that he was then, and not before produced into Being : or that he then received the Beginning of his Existence : For they speak of him as having existed from all Eternity with the Father, even when there was nothing in Being but God.

This Nativity therefore *before the Creation* they understand and explain of a metaphorical Birth : By which the co-eternal Son of God came forth from the Father (though without any actual Separation from him) to create the Universe. By which Creation, the Son of God was manifested and shewn forth, since there

were

were Creatures then, and not before, to know and adore him. And some very sound and catholic Fathers (even of those who lived after Arianism arose) conceiving this Procession or Coming forth from the Father to be in some Sense a Generation, did therefore still continue to interpret this Text of the same Nativity. They declared Christ to be *born before all Creation*, as he was thus born or came forth from the Father, in Order to create (*m*).

But since the Son received no Accession from this Nativity; since hereby he was no greater than what he had eternally been before; since this was a Condescension to give Being to others, and not any beginning of Being to himself; therefore the same Writers still maintained a prior, and indeed a true and proper Generation of the Son from the Father, in whom, and of whom, and with whom, he was, and existed, from all Eternity, the co-eternal Word and Offspring of the Father's Mind (*n*).

The Son's eternal Generation asserted by the Fathers.

The Truth of this, as far as the Son's Co-eternity is concerned, it will lye on me to prove in my next Discourse: But here let me observe to you that *this* is the *Generation* which our three Creeds mean, when they call him a *Son*, and pronounce him *begotten*. That it is intended in the *Athanasian*, appears from pronouncing the *Son*, as Son, to be *eternal*. And that the

This the Generation meant in the Creeds.

(*m*) See this proved at large in Bishop Bull D. F. N. Sect. 3. c. 5—9.

(*n*) Bull *ibid*. See also c. 1

—4. of the same Sect. and Dr. Waterland's first Defence, Qu. 8. p. 134—163. and second Defence, Qu. 8. p. 291, &c.

SERM.
IV.

Nicene Creed, means the same thing, the *Nicene Fathers* themselves determine, in the *Condemnation* they subjoin of those that say *there ever was [a Time] when the Son was not*. A *Condemnation* which, we have seen, the celebrated *Dr. Clarke* frankly admits and approves as just (o). That the same *Filiation* is intended also in the *Roman Creed*, which we generally call the *Apostle's Creed* (which the *Adversaries* to the *Doctrine* of the *Trinity* are so fond of) appears from the *Appellation* given to *Christ* of *only Son*, or rather, *only begotten Son*, (as it is expressed in the *Form* in our *Offices* of *Baptism* and *Visitation* of the *Sick*, more agreeably to the *Phrase* both of *Scripture* and the *Greek Church*.) For though it may be true that *God* is called *the Father of our Lord Jesus Christ*, and that *Jesus Christ* is called the *Son of God*, four several *Ways*, even as *Man*, in *Holy Scripture* (p); yet none of those *Ways* can he be properly called the *only begotten Son*, or so much as the *only Son of God* [B]. It

Only Son,
in the Apo-
stle's Creed,
meant of
Christ as
God, and
not as Man.

[B] " It may be proved from the Force and Propriety of the Word *only Son*, or *only begotten Son*, even in the *Apostle's Creed*, that *Christ* is so called in respect of his *Divine Nature*. For he only is called *only begotten*, who alone is *Son*, without any *Community* of *Sonship*, that is, whom the *Father* hath alone, and who, in that kind of *Filiation* from whence he is called *Son*, hath no *Brother*: and who moreover is a *Son* by *Nature*, begotten from the *Father* himself, and not a *made* or *adopted Son*. But *Christ* cannot

(o) See *Serm.* 3. p. 142.

(p) Vide *Simon Episcop.* | *Institut. Theolog.* L. 4. Sect. 2. c. 33. Vol. 1. p. 334.

therefore lies on me now, whilst I am stating and clearing the Relation that subsists between the

SERM.
IV.

" cannot be called the *only begotten* Son of God, unless
" with Respect to his Divine Generation. For that Title can
" by no means be applied to him as Man; not by reason of
" any of the four Ways, in which it is contended that
" Christ, as *Man*, is by way of Eminence called *God* in
" Scripture *.

Not first as being *born of a Virgin* only, through the Operation of the *Holy Ghost*, without having any Man to his Father; because *Adam* having neither Father nor Mother according to the *Flesh*, was more immediately the Son of God than He, and is accordingly, for that Reason, expressly called the Son of God. Christ therefore could not this way be the only Son of God †. Besides, the Creed pronounces him to be the Son of the *Father*, whereas in vertue of this Operation, he was not immediately Son of the Father, but of the *Holy Ghost*, by whose Power it was, that the Blessed Virgin conceived him.

Not meant of him as born of a Virgin by the Operation of the Holy Ghost. Luke iii. 38.

Nor secondly is it meant of him as he is appointed of God *Mediator* and *Christ*. Because in this Respect He was not God's Son by *Nature* but by *Grace*. And though, in virtue of this Appointment, He might be called God's *Principal* Son, as being his principal Anointed, yet he could not be said to be his *only* Son, and in no Sense his *begotten* Son †.

Nor as the Mediator and Christ.

Nor yet thirdly could this Title be assigned him in Vertue of his *Resurrection from the Dead*. Because all the Children of the *Resurrection*, are also the Children or Sons of God. It is true Christ is, on this Score, called the *First Born from the Dead*, but as that implies others are to be born from the Dead after him, he cannot be called the *only begotten*, not even from the *Dead* ||.

Nor as the First Born from the Dead. Luke xx. 36. Col. i. 18.

Nor fourthly is He the only Son of God, as being exalted to God's *Right-hand*, and there constituted *Heir of all*

Nor as Heir of all things. Heb. i. 2.

* Vide Bull *Judicium*, c. 5.

† Bull *ibid.* §. 6. p. 316,

§. p. 314.

317.

† Vide Bull *ibid.* p. 314—

|| *Ibid.* §. 7. p. 317, 318.

SERM.
IV.

the First Person in the Blessed Trinity and the Second, to show that the Emanation, the eternal Emanation of the Second Person from the First, is revealed in such Terms in Holy Scripture, as to authorize our Creeds to call *him his Son*,
his

Rom. viii.
17.

Things. Because to this it was not necessary that he should be a Son at all, much less that he should be an only Son: For a Relation or Stranger may be made an Heir. And when he is so, he may be deemed indeed an *adopted Son*, but by no means a *begotten Son*. Much less is Christ by virtue of this Constitution God's *only begotten Son*, since all the Faithful are *joint Heirs with him*. But indeed in the Place referred to in the Epistle to the Hebrews, Christ is not called the *Son of God because constituted Heir of all Things*; but, on the other Hand he is said to be *made Heir of all Things*, as being before the *Son of God*. *God hath in these last Days spoken unto us by his Son, whom he hath made Heir of all Things, by whom also he made the Worlds* **.

(Which Privileges are all expressed in other Articles;)

Besides, all these four Privileges and Prerogatives of our Saviour are implied in the Creed in other Articles, and therefore are not to be supposed to be intended in the Words, *his only Son*; unless we can suppose so short a Form to admit of Tautology. The *Union* of our Saviour to his *Mediatorial Office* is signified just before in his Title of *Christ*: The other three, viz. His *Conception by the Holy Spirit*, His *Resurrection from the Dead*, and his *Exaltation in Heaven*, are all afterwards expressed in distinct Articles.

But of his Divine Filiation before his Incarnation and Birth of the Virgin.

Wherefore when the Apostles Creed pronounces that Jesus Christ is *the only Son*, or *the only begotten Son of God*, it plainly signifies that he hath another Filiation, viz. a divine One preceding all the rest; a Filiation which was before the Birth of the Virgin, which Birth as well as his Sufferings and Death is afterwards separately and distinctly confessed ††.

** *Ibid.* §. 8. p. 318—320. | †† *Ibid.* §. 9, 10. p. 323.

his only Son, the only begotten Son of God, begotten of his Father before all Worlds.

SERM.
IV.

And surely our Creeds would not have been scriptural, had not our Faith, as to this Article, been expressed in these Terms, or Terms equivalent [c]. For who is there, that is conversant with

And in the Holy Scriptures.

The Reason why the *Apostles Creed* expresses this Article in shorter and more general Terms than those of the Eastern Churches do, is because the Church of Rome (where that Creed was compiled) was not so much infested with Hereticks that denied the Divine Filiation of the Son, as most of the Eastern Churches were * * * ; which were therefore obliged to guard that Article as well as some others, with stronger Terms than the Western Churches had Occasion to use.

The Roman Creed, *why* so short in expressing the Sonship.

[c] " It is to be observed (saith the excellent Bishop Bull) that the *Arians* themselves in their Confessions of Faith, rehearse the Article concerning the Son of God, in the same Manner almost, as it is in the Creed of Jerusalem. For thus their first Confession in Athanasius expresses it — *And in one only begotten Son of God, who was before all Worlds, and co-existed with the Father who begat him, by whom all things were made.* Thus also another Confession, which immediately follows in Athanasius, *And in one Lord Jesus Christ his only begotten Son, God, by whom were all Things, who before all Worlds was God begotten of the Father.* After the same manner runs the Confession of Theophronius: *And in the only begotten Son, or Lord Jesus Christ by whom are all Things: Who was begotten of the Father, before the Worlds, perfect God, Where perfect God is certainly equivalent to true God in the Jerusalem Creed.* So also the Confession of the same Arians sent by Narcissus and others into Gaul, to be delivered to the Emperor Constans: *And in his only begotten Son, our Lord Jesus Christ, begotten God, of the Father, before all Worlds, by whom all Things were made.*

Arian Confessions of the Son's God-head and Eternity.

SERM. with the Writings of the New Testament, but
 IV. who also well knows that in numerous Places

The Incon-
 sistency of
 their Creeds
 with their O-
 pinions.

“ And after the same manner, almost all their Confessions
 “ which follow in Athanasius, deliver this Article. And
 “ in these Confessions they themselves say, they have reli-
 “ giously followed *the Rule of Faith delivered from the Be-*
 “ *ginning* — that *what they believe is agreeable to Evange-*
 “ *lical and Apostolical Tradition* *.

“ Since therefore it is agreed between the Arians and the
 “ Catholicks, that all are obliged by the Rule of Faith de-
 “ livered down from the Beginning, to believe in the only
 “ *begotten Son of God, begotten of God before all Worlds, true*
 “ *(or as the Arians chuse rather to speak, perfect) God, by whom*
 “ *all things were made*; the only Question that remains is,
 “ which Side has interpreted this Rule best, that is, more
 “ agreeably both to the obvious Sense of the Words them-
 “ selves, and to the received Meaning of the Church: Whe-
 “ ther the *Arians* who have taught that the Son of God is
 “ nothing else than the *first Creature made by God out of*
 “ *nothing*, (for that is their real Sentiment when stripped of
 “ all Colouring;) or the *Catholicks* who have believed him
 “ to be *very God himself*, of the same Nature and Essence
 “ with his Father? But surely there is no room for long
 “ hesitating on this Point; since the Arians are plainly self-
 “ condemned, their Confessions confuting their own Opi-
 “ nion. For how was He *before all Ages*, who only receiv-
 “ ed the Beginning of his Existence, in the Beginning of the
 “ Creation, or in the first Moment of the first Age? How
 “ could he be *God, and true and perfect God, and create all*
 “ *things of nothing*, who himself was only a meer Creature?
 “ Lastly, How was He *begotten of very God the Father*, who
 “ was made of nothing? It is manifest therefore that the
 “ Catholicks alone have truly kept to the genuine Sense
 “ of the Rule of Faith, and that the Arians have widely
 “ wandered from it, and consequently have plainly left and
 “ deserted it †.

* Bull *Judicium*, c. 6. §. 20.
 p. 333.

† Bull *ibid.* §. 21 and 23.
 p. 334 and 335.

they

The Eternal Generation of the Son.

213

they speak of Christ as the *Son of God*, prior SERM. IV.
to any Right he had to that Title as *Son of Man*. And therefore is he called *God's own Son*, whom for our Sakes he *spared not, but delivered him up for us all*. He was the *only begotten Son of God, sent into the World*, and *given* by the Father, out of his Love which he *manifested towards us*; and therefore his only begotten Son, before he was either given or sent. And such, St. Paul tells us, was He *with Power declared to be, by the Resurrection from the Dead*; viz. to be as much the *Son of God, according to the Spirit of Holiness*, that is, with respect to his Holy Spirit or Divine Nature; as he was the *Son or of the Seed of David according to the Flesh*, or with respect to his Human Nature.

Rom. viii.

32.

John iii. 16

—18.

1 John iv. 9.

Rom. i. 3,

4.

John i. 18.

Ver. 14.

A Son so intimate that whilst he was on Earth he was *in the Bosom of the Father*, as the Disciple that lay in the Son's Bosom testifies of him. And therefore did the Apostles behold his Glory, the Glory as of the *only begotten of the Father*. All this sure speaks something more than a Son by *Adoption and Grace*: It speaks him a proper Son *by Nature*: A Divine Son, as truly derived from the Essence of God, as an Human Son is derived from the Substance or Essence of Man (*q*). Who consequently, as Dr. Clarke confesses (*r*), is by Nature "*truly God*", as truly as Man is by Nature "*truly Man*."

(*q*) See Pearson on the Creed, p. 140. and Suicer in Symb. c. 7. p. 134—139.

(*r*) Dr. Clarke's Reply to Mr. Nelson, p. 81.

But of the *Identity* of the Substance, and also of its *Unity* with the Substance of the Father, we are to speak hereafter. It is the *Derivation* of it that requires our Attention at present; which we have now seen to have been in such Manner, as to be expressed in the Scriptures by the Term *begotten*, and to constitute the Person begotten *a Son*, and *the only begotten Son of God*. Not *only begotten*, because *begotten of the Father only*, as the *Eunomians*, contrary to all Sense would pervert the Texts (*s*); nor because he was the *best beloved* of all that are called God's Sons, as the *Socinians*, with as little Sense, would insinuate (*s*); But He is the *only begotten*, as all the Fathers carefully teach (*t*) by Reason of his *peculiar, singular* Manner of Generation, being begotten of him in such a Sense, as none other is, was, or can be.

The Manner
of the Gene-
ration a pro-
found My-
stery.

What the *Manner* of his Generation is, none of you, I hope, will ask or enquire [D]. Account first for the Mysteries of your own Births: Or if you find them too deep for your Searches; Think what must be the Depths of the Mysteries of God. Let it suffice therefore to acknowledge

[D] "In what particular, metaphysical Manner the Son derives his Being from the Father, the Scripture has no where distinctly declared: And therefore Men ought not to presume to be able to define." *Dr. Clarke's Scripture Doctrine, Part 2. §. 13. p. 266.*

(*s*) *Bishop Pearson on the Creed, p. 108, 109.*

(*t*) *Basil apud Suicer in Symb.*

c. 7. p. 140. vel apud Thesaur. in Mystis.

that the Secrets of *Filiation* and *Procession* in the Deity, are such as not only Man, not only Prophets or Apostles could never comprehend; but such, as if even Angels should endeavour to pry into them, they would very probably still remain as ignorant as ourselves. * They are a Secret which the Son himself only knows, and He who *knoweth the Things of God*. For which Reason the Ancients, when they speak of the *Generation*, mention it as a *Mystery* not to be fathomed; a *Mystery* not to be dived into, but adored (u). However we may very safely assert that the SON derives his Substance from the Father in some such Way, as for want of a Word more intelligible to our weak Capacities can best be expressed by the Term *begotten*, and by styling the Person begotten a *Son*: which therefore the inspired Writers use in order to communicate the Mystery to us. Let it therefore content us that the Second Person in the Holy Trinity derives his Nature from the First Person only; and that, not either by Creation out of nothing, or by Formation out of any pre-existing Matter, but by being begotten of the very Essence of the Father, which renders him truly and properly a *Son*: For the true and indeed only Notion we can have of Generating or Begetting, is, that the Person, who generates or begets, produces the living

1 Cor. ii.
10.

(u) Vide Irenæ. L. 2. c. 28. c. 31. p. 120. Rufin. in Symb.
6. p. 158. & Alexandr. p. 18. Vide etiam Greg. Naz.
Episc. Alexandria, apud Theodoret. L. 1. c. 4. p. 12, 13. & Basil apud Suicer in Symb.
Euseb. de Eccles. Theol. L. 1. c. c. 8. p. 143. vel apud Thesaur.
8. & 12. Novat. de Trinitate, in Témoris.

SERM.

IV.

Image and Likeness of himself, by what Means soever it is done. So consonant with Scripture is the *Athanasian Creed*, when it pronounces that *The Son, is of the Father alone, neither made, nor created, but begotten.*

The Son
SUBORDI-
NATE
to the Father

as being
God of
God, &c.

But *because* He is *begotten*, therefore the *Nicene Creed*, to preserve in our Minds the Idea of his Origin or Emanation from the Father, and consequently of his SUBORDINATION to him, subjoins, as a further Distinction of his Person, that he is **God of God, Light of Light, very God of very God.** He is not [*Ἀυτὸθεός*, as that Word signifies] *God of himself* (y); as we have shewn the Father to be. It is a very true Proposition therefore that “He is not *self-existent*, but derives his *Being* and all his *Attributes* from the Father, as from the Supreme Cause (z).” And so is *God* as well as *Son from the Father*. For it being of the Nature of Generation, for the Person generating, to communicate of his Substance to the Person begotten; therefore the Son who is begotten of the Father, must receive his Substance from the Father. His Substance indeed is altogether such as the Father’s is: But still it is communicated from the Father, whom therefore the ancient Doctors of the Church made no Scruple to call, the *Principle*, the *Origine*, the *Cause*, the *Author*, the

(y) See Pearson and Suicer as cited in Page 202.

(z) Dr. Clarke’s Scripture

Doctrine, Part. 2. §. 12. p. 264.

Root, the Fountain, and the Head of the Son, **SERM.**
and of the whole Divinity (a). And therefore **IV.**
though they strenuously assert, that the Son was
[ἀναρχος] without Beginning, in respect of Time;
yet they as earnestly contend that he was not
[ἀναρχος] without Beginning in respect of a
Principle or Cause of his Existence (b). And
for this Reason does the Nicene Creed pro-
nounce him to be **God of God, Light of**
Light, as he received both his Godhead and
Light from the Father: But his Godhead and
Light being the same with that of the Father
himself, therefore does it further go on to pro-
nounce him **very God of very God.** **very God**
of very
God.

And all this again is no more than what the **In Order;**
Son confesses and acknowledges of himself.
I am from the Father, (saith he) and *I live by* **John vii. 29.**
the Father. And if he declares that *He bath* **c. vi. 57.**
Life in himself; he in the same Breath refers **c. v. 26.**
and ascribes it to the *Father's Gift* that *he has*
it so. And although again *whatsoever Things* **Ver. 19.**
the Father does, these also doth the Son likewise,
as having received the Father's Essence, and
consequently his almighty Power with it (c);
yet he declines not solemnly and publickly to
acknowledge, that *of himself he could do nothing;*

(a) See the Notes in Pearson
on the Creed, p. 37, 38. and
Bull. D. F. N. Sect. 2. c. 3. §.
10. p. 52. and Sect. 4. c. 1. §.
3-6. Suicer in Symb. c. 4. p.
70, 71. vel apud Thesaur. in
Nary, Tom. 2. col. 633.
(b) Suicer in Symb. c. 8. p.

144. vel. apud Thesaur. in 'A,
vaxpos.

(c) See Pearson, p. 34, 35.
and 134, 135. Vide etiam Bull
D. F. N. Sect. 2. c. 9. §. 10.
p. 102. & c. 13. §. 10. p. 148.
§. 4. c. 2. §. 2. p. 228. & Ju-
dicium, c. 5. §. 5. p. 315.

SEEM.
IV.

as not being of himself, and consequently as one who, together with his Being, had received from his Father, his Power of acting. It is therefore another very true Proposition, that "the Father is the sole Origine of all Power and Authority, and is the Author and Principle of whatsoever is done by the Son or the Spirit (d)." For this Reason the ancient and most orthodox Writers of the Church harmoniously admit that That Expression of our Lord, in which he affirms that *the Father is greater than himself*, may be understood of the *Divine Nature* in Christ, without any Derogation, from his Godhead. For whilst the Son is of the Father, and not the Father of the Son; the Father must certainly be greater than the Son, (though not in Nature or any essential Perfection, which is equal in both, yet) in Causality or Origine, because in this the Father, who alone has the Divine Being of himself, must be the Author of it in the Son, who derives it from him (e). We readily agree that "He that *begat* must needs (for that very Reason, and upon that very Account) be greater than he that is *begotten* of him; and that the Son — is in this evidently subordinate to the Father; that he derives his Being, Attributes and Powers from the Father, the Father nothing from him (f)."

(d) Dr. Clarke's Scripture Doctrine, Part 2. §. 6. p. 235.

(e) Vide Bull D. F. N. Sect. 4. c. 2. Vide etiam Suicer The-saur, in 'Ivós, Tom. 2. col. 1368,

1369. and the Notes in Pearson, p. 34.

(f) Dr. Clarke's Scripture Doctrine, Part 1. p. 162. and Part 2. §. 34. p. 303, 304.

And upon this Pre-eminence of the Father, SERM. IV. may be grounded that *Subordination in Mission and Office* which is observable in Scripture. And in Office. We often read that *Christ was sent (g):* And in one Place that he *came down from Heaven* John vi. 38. *to do the Will of him that sent him.* And therefore, (saith he) in another Place, *I have not* John xii. 49. *spoken of myself; but the Father which sent me* See also C. xiv. 10. *gave me a Commandment, what I should say and what I should speak.* And from hence it is I suppose that he is called *the Apostle*, as well as *the High Priest, of our Profession*, by the inspired Heb. iii. 1. Author of the Epistle to the Hebrews. It is true, these Places may be spoken of him as to his *Human Nature*: But should we admit the *Divine Nature* to be meant; I do not see any Inconvenience would arise from it. For the Father, who *sends*, must for that very Reason be greater than the Son, who *is sent*; greater in Respect of the *Office*, which was executed by the Son, and conferred by the Father, and greater in Respect of natural *Order* and *Priority*, which made it proper for the Son to submit to an inferior Office, and not the Father (b). For it would have been incongruous for the Son to send the Father into the World; It would have been inverting the Order of the Persons; there being an Authority in the Name which seems inconsistent with the Mission. Whereas in the Son's being sent by the Father there is

(g) See John vi. 57. C. vii. Gal. iv. 4. 1 John iv.

(b) Dr. Waterland's *second Defence*, Qu. 2. p. 54.

SERM.
IV.

no Incongruity. And therefore the Son himself lays his Generation from the Father, as the proper Ground of his Mission from him. *John vii. 29. I am from him (saith Christ) and he hath sent me :* as much as if he had said, From whom I received my Essence by Communication, from him received I this Commission. There is no Heterodoxy therefore in asserting that “ In “ this whole Dispensation, in the Creation and “ Redemption of the World, the Son acts in “ all Things according to the *Will*, and by the “ *Mission* and *Authority* of the Father (i).” Not that the Son is therefore inferior to the Father in Nature, or less Divine than the Father himself, any more than one Man who is sent by another is less a Man than He who sent him (k).

The Characteristick of the Holy Ghost.

He is of the Father, and of the Son,

And now from the Relation and Subordination of the *Son*, let us with equal Reverence proceed to contemplate the same of the *Holy Ghost*: who, the *Athanasian Creed* declares, is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding. And here we have the *Distinction* and the *Relation* of the Holy Ghost, both expressed: He is of the Father and of the Son, and therefore, as has been shewed neither one nor the other: And being not begotten, but proceeding, he is therefore not a Son, but the Spirit.

(i) Dr. Clarke's *Scripture Doctrine*, Part 2. §. 36. p. 323. | (k) See Pearson on the *Credo*, p. 36.

And of this Spirit we deny his *Creation* out of nothing, or *Formation* out of any pre-existing Substance, as we did of the Father and Son before. And this we are forced to do, not only against *Arians* who affirm the Holy Ghost to have been created by the Son, and so by Consequence a Creature's Creature (*l*) ; But also against the *Macedonians*, of whom, though many were orthodox as concerning the Son, yet all were Heretical as to the Holy Ghost (*m*). But that the Holy Ghost was **neither made nor created**, has already been proved by shewing that He himself was joint Creator with the Son, and consequently with the Son equally uncreate. Creator and Creature being as has been said more than once, incompatible Ideas. But whereas we profess the Son to be *begotten*, we deny the *Generation* of the Holy Ghost, and profess him to be **proceeding**.

He is neither made, nor created;

not begotten, but proceeding.

Why the Son is said to be *begotten*, and the Spirit to *proceed*; or how *Procession* differs from *Filiation*, I no more presume to explain or unfold, than I did just now to explain the *Generation*. One is as much a Mystery as the other : and therefore each of them alike unsearchable (*n*) [E]. We know no more than

The Manner of the Procession a Mystery.

[E] " In what particular metaphysical Manner the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore Men ought not to presume to be able to explain." Dr. Clarke's *Scripture Doctrine*. Part 2. §. 22. p. 289.

(*l*) August. de Hæres. c. 49. p. 46.

(*m*) *Ibid.* c. 52. p. 48, 49.

(*n*) See Bishop Stillingfleet's *Grounds of the Protestant Religion*, Part 1. c. 1. §. 7. p. 12.

what

SERM.
IV.

what the Scriptures reveal, and all that they reveal is that the Son receives his Divine Nature from the Father, in ſome ſuch Way, as is beſt expreſſed by *Filiation*, or a Manner by which he becomes a *Son*: and that the Holy Ghoſt receives the ſame Nature ſome other Way, and *not* by *Filiation*, or ſo as to conſtitute him a Son alſo. So that although the Eſſence is the ſame which is communicated; yet there is a Difference in the Manner of Communication. *Filiation*, it is true, is alſo *Proceſſion*: And therefore is the Son, by ſome of the Ancients ſaid to have *proceeded from* the Father (o): But there may be a *Proceſſion* which is not *Filiation*; and conſequently a Spirit which is not a Son [F].

*Different
Communica-
tions of the
ſame Nature
may cauſe
different
Relations.*

And that a *different Manner* of communicating the *ſame Nature* may make a proper *Diſtinction* in the *Relation* of the Nature ſo communicated; we may aſſert from the Hiſtory of our own Human Nature, though we muſt look back to the firſt Pair to fetch our Example. And there we have *Eve* produced out of *Adam*, and in the ſame Nature with him,

*The Son
ſometimes
called the
Holy Spirit.*

[F] Though the Son is alſo by ſome of the Ancients called *Spirit*, and the *Holy Spirit**: Becauſe he as well as the Holy Ghoſt, has his Eſſence by Communication, and is not *God of himſelf*, which is a Character peculiar to the Father only.

(o) *Vide* Ignat. *ad Magnes.* | *petit* Novat. *de Trinitate*, c. 31.
§. 7. Ἀπ' αὐτοῦ Πατρὸς προελθόντα. | p. 121, 122.
Sermo ipſius, qui ex ipſo proceſſe- | * *Vide* Bull D. F. N. *ſeſ. 1.*
rit, Tertull. adv. Prax. c. 2. | c. 2. §. 5. p. 18, 19. & Grot.
p. 6. *Ex Patre proceſſit*, — *ter re-* | *in Marc.* 2. 8.

The same Nature may be communicated, &c.

223

SERM.
IV.

though *not born* or *begotten* of him, or ever called his *Daughter* : And yet *Seth* proceeding from the same Person, and of the same Nature, was truly and properly the *Son* of Adam. The Difference therefore was not even here in the *Nature produced*, but in the *Manner of Production*. *Eve* was derived from Adam, and so was *Seth* : But *Seth* was by *Generation*, *begotten* by Adam, *Eve* was *not begotten*, but produced (q). This Instance is not brought as an *Illustration* of the Point we are upon ; (For the Difference between *Filiation* and *Procession* is what we can never illustrate or explain ;) But it is only brought to show (which it very well does) that the same Nature may be communicated or derived in different Manners ; and consequently that there is no Difficulty in conceiving that of the Three Persons in the Godhead (of which Two are derived) the derived Persons may be possessed of the same Divine Nature with the First Person from whom they are derived, though they are derived in different Manners, and so bear different Relations to him. One is said to be *begotten*, and is therefore called his *Son* ; the other is represented as *proceeding*, and is therefore called his *Holy Spirit*.

The *Holy Spirit*, or *Holy Ghost* both which in English mean the same Thing, the first being a Latin Word, and the other a Saxon one (r), each denoting an *unbodied, incorporeal Substance*.

The Holy Ghost, why so called.

(q) *Bishop Pearson on the Creed*, p. 141.

(r) *See Heylin on the Creed*, p. 375.

stance

Death. For which Reason he is called by St. Basil, "The Power that gives Life, perfecting Grace, by which Man is adopted a Son, and that which is mortal freed from Mortality (x)." SERM. IV.

For the same Reason I suppose it was, that in some of the most ancient Eastern Creeds he is termed the *Paraclete* or *Comforter* (y): A Title frequently given him by Christ himself (z), and which was taken into the Creeds in Opposition to the *Valentinian* Heresy, which insinuated that the Holy Ghost and the *Paraclete* were two different *Æons*, or two Beings distinct from each other (a). However this Title of *Paraclete* or *Comforter* was afterwards omitted, upon taking in those higher Characters of his being *the Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified* (b). Why Paraclete or Comforter.

But this I only mention by the Way, in order to comprize all that our three Creeds deliver concerning the Holy Ghost. For it is his *Relation* to the other two Divine Persons in the Trinity, and his *Procession* from them, and not his *Office* with Relation to us, which it lies on me to explain in this Discourse. Though as to the *Manner* of his *Procession*, I have al-

(x) Basil. *Epist.* 301.

(y) *Vide* Const. Apost. L. 7.

(z) Cyril. Hieros. *Cat.* 16. p. 265.

(a) John xiv. 16, 26. c. 26. c. xvi. 7.

(a) Bull. *Judicium*, c. 6. §.

11. p. 327.

(b) *Vide* Bull. *ibid.* §. 12. p.

328. or as cited in *Serm.* 3. p.

177.

Q

ready

SERM. ready declared it to be a Mystery inexplicable.
 IV. But that he really proceeds we have full and numerous Authorities of the Holy Scriptures to vouch; and Authorities to countenance the Procession from the Father and the Son both, as the Athanasian Creed has always asserted [G].

The Procession of the Holy Ghost from the Father, John xiv. 16, 26.

For hear what the Scriptures say. *I will pray the Father* (saith the tender Jesus to his Disciples) *and he shall give you another Comforter—which is the Holy Ghost whom the Father will send in my Name.* Now from hence we may argue that the Father has the Power and Right of sending him, and therefore it must

The Procession of the Holy Ghost from the Son, always asserted in the Athanasian Creed.

[G] This is to be understood only of the Latin Copies of this Creed in which Language it was originally composed. For it seems that in some Greek Copies, the Words—and of the Son—were struck out in the 23d Verse, though the Words—of the Father alone—which are spoken of the Son are retained in the 22d. This shewed that the Latins had not interpolated this Creed, but that the Greeks had curtailed it: Of which Oversight some of the Greeks became so sensible, that in a Form which Bisho Usher printed from Junius, they struck out the Word—alone—in the 22d Verse, as well as the Words—of the Son—in the 23d Verse*. As to the Nicene or rather the Constantinopolitan Creed it is certain that the Words—and from the Son,—were added to that Creed long after the Council of Constantinople was held. Not that the Clause was rejected in that Council, but only never offered as being a Clause of which they had not any particular Occasion, in guarding against the Heresies which called that Council together. As to the Addition of that Clause, and the great Dissensions and Schism which arose between the Greek and Latin Churches upon the Account of it, I shall refer the Reader to *Le-Quien's Dissertationes Damascenicae*. A. 1712. and to his *Panoplia* under the Name of *Stephanus Altimara*. Paris 1718.



* See Usher. *de Symbolis*. p. 28. and Dr. Waterland's *Athanasian Creed*, p. 256.

be from the Father that he proceeds. And that he does so in Truth, is expreſſed more fully in the following Chapter, where our Saviour calls the Comforter, whom he promiſed to ſend unto them from the Father, the Spirit of Truth which proceedeth from the Father; ſeeming to aſſign the original Proceſſion to be from the Perſon of the Father. And indeed ſince it has already been proved that the Father is the Fountain and Cauſe of the Son; he muſt not only be, with the Son, joint Fountain of the Holy Ghoſt, but in the laſt Reference, the firſt, if not the ſole, Fountain of Both. Therefore ſaith our Saviour in the firſt cited Text, *I will PRAY the Father, and he ſhall give you another Comforter*—whom he will ſend IN MY NAME: Intimating the Miſſion to be from the Father *authoritatively*, though he be ſent in the Son's Name, and at the Son's Requeſt. Whereas when Chriſt mentions his own ſending him, he alters his Stile, and ſays, *when the Comforter is come, whom I will ſend unto you FROM THE FATHER*; ſtill preſerving the Father's Prerogative, and owning him to be the Principle of the whole Deity, Accordingly the Holy Ghoſt is called *the Spirit of God*, and *the Spirit of the Father*: It is not ye that ſpeak (ſaith our Saviour himſelf) but the SPIRIT OF YOUR FATHER which ſpeaketh in you. And the things of God, knoweth no one (ſaith St. Paul) but the SPIRIT OF GOD. Now we have received not the Spirit of the World, but the SPIRIT WHICH IS OF GOD.

C. xv. 26.

C. xiv. 16, 26.

Mat. x. 20.

1 Cor. ii. 10

—12.

But now as in theſe Places, He is called *the Spirit of the Father*, and *of God*; ſo is He alſo in o-

and the Son.

SERM. ther Places called *the Spirit of the Son*, the *Spirit of Chriſt*, and the *Spirit of Jeſus Chriſt*. Be-
IV.

Gal. iv. 6. *because ye are Sons*, (ſaith St. Paul) *God has ſent forth the SPIRIT OF HIS SON into your Hearts, crying Abba, Father.* If any Man have not
Rom. viii. 9.

THE SPIRIT OF CHRIST, (ſaith the ſame Apoſtle) *he is none of his*: that is, none of God's. Searching what, or what manner of Time, the
1 Pet. i. 11. SPIRIT OF CHRIST *which was in them did ſignify*, ſaith the Apoſtle St. Peter. And laſtly the

Phil. i. 19. Apoſtle St. Paul again, *I know that this ſhall turn to my Salvation through your Prayers, and the ſupply of THE SPIRIT OF JESUS CHRIST.* Sure all theſe Expreſſions muſt virtually imply that as the Holy Ghoſt proceeds *from the Father*, ſo does he in ſome Senſe proceed *from the Son* likewise. For if his being called the *Spirit of the Father*, ſignifies his *proceeding from the Father*; then his being called the *Spirit of the Son*, muſt ſignify his *proceeding from the Son* alſo. Beſides he is ſaid to be *ſent by the Son*, and

John xv. 26. *well as by the Father.* *When the Comforter (ſaith he) is come, whom I WILL SEND unto you from the Father.* Neither is he repreſented only as ſent by the Son, but alſo as *receiving of the Son's*, and ſhewing it to the Church. He ſhall
C. xvi. 14, 15. *glorify me (ſaith our Bleſſed Lord) for HE SHALL RECEIVE OF MINE, and ſhew it unto you: all things that the Father, hath are mine: therefore ſaid I, that he ſhall TAKE OF MINE, and ſhall ſhew it unto you.* Safely therefore may the Western Church (and conſiſtently with what has been

anciently taught in it; for the Proceſſion from the Son is no new invented Doctrine of the

tins (c);) still teach that *the Holy Ghost* (as the Athanasian Creed expresses) **is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.** For He is *the Spirit of the Father, and the Spirit of the Son, proceeding from the Father, and receiving of the Son's, and sent by the Son, and therefore* (at least in his *Temporal* Procession [H],) proceeding from both.

And if so, he must consequently be SUBORDINATE to both. And so is He always represented in Holy Scripture, not only as Third in Order, but *subject* to each of the other Two in Mission and Office. For first as to the Father, it is He that *sends* him, as we have already seen. And therefore is it that we are so frequently

The Holy Ghost SUBORDINATE,

to the Father,

[H] Not but the Versicle in the *Athanasian Creed*, and the Addition made to the *Constantinopolitan Creed* both intended, I doubt not in the least, his *Eternal* Procession: (not the *Temporal* Mission, or Manifestation of the Spirit to the Church, from and through Christ, which Christ so often mentions in the Gospel, and which the Greeks are as willing as the Latins to admit *, but) it means, be assured, the *Hypostatical Procession*, of the Spirit *from the Son*; or that the Spirit derives his Person from the Son, as *eternally* as from the Father: That He is of the Father and Son both by way of *Procession*, as *eternally* as the Son is of the Father *alone*, by way of *Filiation*. And this Doctrine can be only built upon those Texts which call the Holy Ghost *the Spirit of the Son*, as well as *the Spirit of the Father*.

The eternal Procession of the Holy Ghost from the Son, intended by the Creeds.

(c) See the Note † in Pearson on the Creed, p. 324.

* See Stillingfleet's *Grounds of the Protestant Religion*, Part. 1. c. 1. §. 9.

SERM.
IV.

John xiv.

26.

Gal. iv. 6.

Acts viii.

20.

John iii.

34.

Luke xi. 13.

Acts ii. 17.

And to the

Son.

John vii.

23.

Acts ii. 33.

Ver. 4.

John xv.

26.

C. xvi. 7.

Ver. 13, 14.

John xii.

49.

told that the *Father* gives him (*d*); and that he is in an especial manner called *the Gift of God*. It is the *Father*, who gave him to the *Son* without measure, who still gives him, in due Measure, to them that ask him; and pours him out upon all *Flesh*.

And next as to *the Son*, so far is the *Holy Ghost* subordinate, and in Economy at least subject to him also, as that it is expressly said, *the Holy Ghost was not yet given, because Jesus was not yet glorified*. He was not to come down on the Church himself, till Jesus was invested with

Power to send him. But when Jesus was exalted to the Right-hand of God, and there received of his Father the Performance of his Promise, that he (the Son) should now give him to the Church; he poured him forth upon the Apostles, in the Day of Pentecost, and filled them all with the *Holy Ghost*. By the Son therefore was He sent as well as by the Father, and sent by the Son to glorify the Son; not to speak of himself, but whatsoever he should hear, that to speak, to receive of the Son's, and to shew it to the Apostles, that is, to speak in the Son's Name and as his Ambassador, and to deliver to the Apostles what the Son should give him in Charge. This sure denotes the *Holy Ghost* to be as much subordinate to the Son, as those Words of the Son, — *I have not spoken of myself, but the Father which sent me gave me a Commandment, what I should say, and what I should*

(d) Luke xi. 13. John iii. 32. c. v. 8. Ephes. i. 11.
34. c. xiv. 16, 17. Acts v. 1. 1 Thess. iv. 8. 2 Tim. i. 7.

Speak—denote the Son to be subordinate to the Father. The Holy Ghost therefore in *Mission* and *Office* is subordinate to the Father and the Son *both*. Not that such Subordination infers that He is inferior in Divinity to either; any more than one Man is less Human than another Man, because he is subordinate and ministers to him. In *Essence* and *Nature* the Holy Ghost is equal with the Son, and equal with the Father, (as will appear in my next;) and only inferior in *Office* and *Order* to the other Two.

SERMON
IV.

II. Which ORDER, you may now see, is not invented or settled by the Determinations of Men, but is founded in the Nature of Things themselves. For as there is a definite Number in the Godhead, so as that the Persons comprised in it are Three, and no more; so there is also a natural Order: An Order which appears to be not arbitrary, but necessary: And that by virtue of a natural Subordination of the Second Person to the First, and of the Third to the other Two. The Godhead is communicated from the Father to the Son; and not from the Son to the Father: It is also communicated from the Father and the Son, or from the Father through the Son, to the Holy Ghost; and not from the Holy Ghost to both or either. And though this Communication we apprehend to have been from all Eternity, and so there could be no Priority of Time, by which one Person existed before the others; yet must there be acknowledged a Priority of Order, by which, the Father, not

The ORDER of the Persons in the Holy Trinity.

SERM.
IV.

2 Cor. xiii.
14. See also
1 Cor. xii.
4. 5. 6.

Mat. xxviii.
19.

1 John v. 7.

*The Inference
from the
apbole.*

the Son or the Holy Ghost, is First; the Son, and not the Father or the Holy Ghost, is the Second; and the Holy Ghost, and not the Father or the Son, is the Third. Although therefore in some Passages of Holy Scripture, the Son may be *first named*, as he is in particular in St. Paul's Blessing to the Corinthians; where *the Grace of the Lord Jesus Christ* is pray'd for before *the Love of God* the Father, (which, by the way, is an Intimation, that the Nature is the same and equal in each, since otherwise the Order would not, one would think, have been so easily changed;) yet in the Form of Baptism, and wherever else the Three Persons are regularly enumerated, and mentioned or delivered as the Object of our Faith: *There* that Order is observed which we have now shewn to be proper to them. Go ye, saith our Saviour in my Text, *and Teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.* And *there are Three* (saith St. John) *that bear Record in Heaven, the Father, the Word, and the Holy Ghost (e).*

And now nothing more remains to be considered of our Creed in this present Discourse, than the last of the Verses I read to you in the Beginning of it, which is a very good Corollary or Inference from the whole: *So there is*

(e) See Pearson on the Creed, p. 37. and the Notes there. In omnibus Veterum Dogmatibus, in quibus Personæ Divinæ suo Ordine enumerantur, Filius divinus,

Spiritus vero Sanctus spiritum Xristi seu Tazū fortitur: ut cum Iustino loquar. Bull. D. F. N. Sect. 2. c. 3. §. 16. p. 55.

ONE FATHER, not three Fathers; **ONE SON**, not three Sons; **ONE HOLY GHOST**, not three Holy Ghosts. A Determination, which would those who either oppose, or hesitate at, our Faith, but duly attend to, we should not so often hear of *Contradictions* objected to the preceding Parts of the Creed. We are frequently asked, How *Three Persons* can each of them be God, and yet all be but *one God*? The Verse now read is a very good Answer: viz. Because there is **ONE Father**, ~~not THREE fathers~~ (f). That is, because there is but *one Person* who is *self-subsisting*, but one Person who is *unoriginate*. Did we indeed affirm *three* absolutely self-subsisting, unoriginate Persons; and not derived, one from another; the Persons then would be divided: The Consequence of which would be, that they would be *three distinct Beings*, and so *three Gods*. There would then indeed be room for Objection. But now look as critically into our Creed as you please, and you will find no such Affirmation, and consequently no such Contradiction in it. It expressly tells you, There is *one Father*, not *three Fathers*: Tho' there be *three Persons* in the Godhead, yet there is but *one Father* in the Godhead: Though *three Persons* be *divine*; yet there is but *one Fountain and Principle* of Divinity. The other Two have their very Subsistence and Godhead from him. And since the Godhead cannot be divided; (as I shall shew in Time; Though the Communi-

(f) Vide Basil. Orat. contra Sabell. 27. Epiphan. Vol. 1. p. 615, 742. Edit. Petav.



cation of it constitutes *three* Persons; yet the Union being preserved, they are still but *one* and the *same* God. If therefore when the Opposers of the Trinity contend that but *one Person only* can be *God supreme*; they would explain themselves to mean that but one Person only can be *self-subsisting*, we are ready to grant it. And if again when they deny that *the Son* and the *Holy Ghost* are *not* supreme God, they will mean no more than that neither *the Holy Ghost*, nor *the Son*, is *God of himself*, *God self-existing*, or *God independent*, we will close with them again.—But whilst they maintain that there is but *one Person only*, viz. the Father, who is *essentially* God; and that the Son, though God, is *another God*, of *another Substance*, a God *made or created*, or at the best a God *different from the Father*;—we leave it to any impartial, considering Man, to determine on *which Side* the *Contradictions* are to be fathered. And let the Persons on whose Creed they shall be charged, get rid of them as they can. But to return to our own Creed—

As *there is one Father*, not *three Fathers*, so is there *one Son*, not *three Sons*: But one Person has the Deity derived to him from the Father, by way of *Filiation*: And that is not the First Person, who begets, nor the Third Person who proceeds, but the Second who is *begotten*. So also there is *one Holy Ghost*, not *three Holy Ghosts*: But one Person again who has the Deity derived in that peculiar Manner which is expressed by *Proceeding*. The First Person does not proceed from any, but is the Source

Source of all: The Second Person though he proceeds, yet it is, by the way of Filiation, and so he is the Son: The Third Person therefore who has his Godhead derived to him, in some way that is peculiarly called *Procession*, He only is the *Holy Ghost*. Thus related, and thus subordinate are the Three Divine Persons, into whose Name we are baptised, by whom we are created, redeemed, and sanctified, and whom we are to adore. And therefore

To the alone self-existing, unoriginate God, the Father; To his adorable and only begotten Son; To the one Holy, Divine Spirit of Both; May the whole Church of Christ, militant on Earth, triumphant in Heaven, unite in ascribing all Honour, Glory, Might, Majesty and Dominion, both now and for ever. Amen.



THE
COETERNITY and COEQUALITY
OF THE
PERSONS in the GODHEAD
Reconciled with the
Relation and Subordination
OF THE
SON and the HOLY GHOST.

THE FIFTH SERMON.

ISA I. VI.

- 1.—*I saw the LORD sitting upon a Throne, high and lifted up, and his Train filled the Temple.*
2. *Above it stood the Seraphim; each one had six Wings: With twain he covered his Face, with twain he covered his Feet, and with twain he did fly.*
3. *And one cried unto another and said, Holy, Holy, Holy, is the LORD of Hosts: The whole Earth is full of his Glory.*

SERM.
V.

The Text
opened.

WHAT we have already asserted from the Testimonies and Authorities of inspired Men; we have here the Worship of Angels to confirm: viz. that the one great God of the Universe, although he be a single, is not a solitary, Being: But that

in the Deity, whom all rational Creatures adore, there are three distinct Persons equally Divine. For in this Vision, or symbolical Representation, vouchsafed to the evangelical *Isaiah* (bearing, be sure, some Analogy at least to things that are really done in Heaven,) we have Angels that *stand in the Presence of God*, those that continually *behold his Face*, the *Seraphim* that surround and encompass his Throne, and who therefore must know his Nature and Essence better than to be mistaken; we have these Heavenly and exalted Spirits, whilst they are hymning *one Lord of Hosts*, chanting out Notes which speak the *Persons* comprehended in him *Three*. Their *six Wings*, that they may employ them all to the several Uses for which they were given, they either close or expand, so as best shall express their Reverence, and Readiness to obey, and then burst forth in alternate Songs of the superlative Holiness and Immensity of their King. *They cried* (saith the Prophet one to another) *Holy, Holy, Holy, is the Lord of Hosts*, the Lord of the innumerable Armies in Heaven, *the whole Earth* (not only *the Temple*, where the Tokens of his immediate Presence were seen, but the whole Earth, the World universally) *is full of his Glory*.

Luk. i. 19.
Mat. xviii.
10.

This Lord the Angels *thrice* acclaim as Holy: *Holy Father, Holy Son, and Holy Ghost*: For so, many great and good Divines, as well ancient as modern, have interpreted the Hymn; an Interpretation which Apostles divinely inspired, countenance and confirm. For that
the

SERM.

V.

Rev. iv.

John xii. 41.

Acts xxviii.

23, 26, &c.

the *Father*, the *Son*, and the *Holy Ghost* was the **LORD** whom *Isaiah* saw upon the **Throne**, and *not* the Person of *the Father only*, the sacred Writings expressly declare. And the *Father himself* I suppose none will exclude: That the **Throne** and the **Hymn** belong to him, I have no Occasion to prove. If I had; I could soon refer to the Revelation made to the Divine St. *John*, where we find the Father sitting on a **Throne**, and four living Creatures, each with six **Wings**, incessantly singing the like **Hymn** to him. But that the **Son** was also seated with the Father upon the **Throne**, which the Prophet beheld, the same St. *John* testifies in his Gospel, where referring to this very Vision before us, He says it was the *Glory of Christ* which *Isaiah* saw, and of whom he spake. And that the Commission which the Lord upon the **Throne** uttered and sent by the Prophet, was given by *the Holy Spirit*; St. *Paul* as expressly declares in the last of his Sermons which we have remaining, where he dismisses the Romans with reminding them, that, *Well spake the HOLY GHOST by Esaias the Prophet, unto our Fathers, saying, Go unto this People, and say, Hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; and so on, as in the 9th and 10th Verses of this Chapter is recorded. The Glory therefore that was seen, was the Glory, not of the Father only, but of the Father, the Son, and the Holy Ghost. And accordingly in the 8th Verse, when the Lord asks in the Singular, as being one Lord—*

Whom

Whom shall I send? he immediately repeats the Question in the *Plural*, as being *three Persons*; — *Who shall go for us?* The Father, the Son, and the Holy Ghost, are consequently all one Lord of Hosts: Each of them is pronounced to be *Holy distinctly*, or all of them proclaimed thrice *Holy alike*. Let the Angelical Acclamations be either divided amongst the Three, or let the Repetition be united to them all, the Adoration is the same which the Seraphim intend both to one and the others, they worship them all as of *one Holiness, Eternity and Glory*.

And this is the Subject to which, according to the Order and Division of my General Heads, I am now to proceed: For having in my last shewn that Two of the Persons in the Holy and Blessed Trinity, *the Son, and the Holy Spirit*, owe not only their *Relation*, but their very *Essence and Being*, to the Father; since all they are, they receive from him, since their very *Substance* is from him derived; it will be necessary in the next Place to explain two subsequent Verses in the Athanasian Creed, which follow not more closely in the Creed itself, than the Doctrine contained in them starts up in our Minds. For if the Son be *begotten* of the Father, and the Holy Ghost *proceed* from the Father and the Son; must not the Father, some may ask, have existed *before* the Son who was begotten of him? and the Father and the Son *before* the Holy Ghost who proceeded from both? This as to *Eternity*. And then as to *Glory*; It may be asked perhaps

An Objection against the Co-eternity and Co-equality of the Trinity.

SERM.

V.

haps again, If the Son be *subordinate* and *minister* to the Father, and the Holy Ghost be *subordinate* to Father and Son, and minister to both; must not the Father be *greater* than his *subordinate* Son? and the Father and the Son both than their *ministring* Spirit? How then can we assert, as in the very next Words of our Creed we do, That

In this Trinity none is *AFOR*, or *AFTER*, other; none is *GREATER*, or *LESS*, than another:

But the whole Three Persons are *CO-ETERNAL* together, and *CO-CONAL*!

Or as it is expressed in a Verse before, that The Glory is *CONAL*, the Majesty *CO-ETERNAL*.

This Objection
is urged in
its full
Strength.

It may be owned that *Eternity* is ascribed in the Scriptures, among other high Attributes, to each of the Persons in the Holy Trinity: and that therefore we may have some Authority to say, that *the Father is eternal, the Son eternal, and the Holy Ghost eternal*. But since *Eternity* with respect to Time *past*, as well as Time *future*, may be understood sometimes in an *absolute*, and sometimes only in a *limited* Sense, according as the Person or Thing, of which it is spoken, will bear; Therefore it may be demanded, (since we ourselves agree that both the Son and the Holy Ghost have their Existence from the Father;) How we can make out that their *Eternity* is to be understood in the same *absolute* Sense as the Father's is; or how the Father and the Son can, properly speaking, be *co-eternal*? — And although a-

gain

again there may be some Warrant in the Holy Writings to pronounce *the Father God, the Son God, and the Holy Ghost God; and the Father Lord, the Son Lord, and the Holy Ghost Lord;* yet (since again we have allowed that the Son and the Holy Ghost are *subordinate* to the Father;) it may again be demanded—How we can assert the three Persons to be all *co-equal*? How can we say in the one Case, that, in this Trinity, None is *afore* or *after* other? Or how in the other Case, that, None is *greater* or *less* than another? How can the Glory be *equal*, the Majesty *co-eternal*?

As these Questions may be asked, it will be necessary, (in order to preserve your Ideas from being perplexed,) to solve the Difficulties, which they seem to imply. And therefore to reconcile this Branch of the Creed, with what we have already considered; and to show that, when the whole is understood, there is no Inconsistency or Contradiction in it; I shall proceed to discuss this Point at large, and (in as plain a manner as the Subject will bear) will endeavour to shew,

I. FIRST, That the *Son*, and the *Holy Ghost*, though *derived* from the Father, are yet *co-eternal*.

II. SECONDLY, That they are both, though *subordinate* to the Father, yet also *co-equal* with him. And

I. FIRST, As to the CO-ETERNITY, I apprehend I have no Occasion to enter again upon

R

prov-

The Son and the Holy Ghost absolutely eternal.

SERM.
V.

Rev. 1. 8,
11, 17.
C. xxi. 6.
C. xxii. 13.

proving the Son and the Holy Ghost to be eternal in the highest Scriptural Sense: For that I shall refer to the Arguments and Authorities already produced (a): Where we have seen the Holy Writings ascribe Eternity to the Second and Third Persons, as well as to the First, in Terms which speak a *strict, proper, unlimited* Eternity. Infomuch that whether the Eternity of the one or the other be mentioned, the Phrase is the same. The Son, in particular declares himself to St. John, to be *Alpha and Omega, the Beginning and the End, the First and the Last*; which are the strongest Phrases the most High God, in the Person of the Father, uses to describe his own boundless Eternity (b): And which therefore, when claimed by the Son to himself, evidently denote there was no God, no *prior* Being, before him. So truly may we sing to him in the lofty and seraphick Hymn of our Church; *Thou art the everlasting Son of the Father.*

And if the Son, notwithstanding he be *generated* of the Father, has *Eternity* ascribed to him in the Holy Scriptures in Terms expressing an *absolute* Eternity; nothing surely will be alledged meerly from the *Procession* of the Holy Ghost from the Father and the Son both, as a Bar to the understanding the *Eternity* which the Scripture ascribes to him, of a *true and absolute* Eternity also.—On the contrary, if there be a *Contradiction* in the Terms, if there be nothing

(a) See Serm. 3. p. 136—
145. & 168, 169.

(b) See Isai. xli. 4.—47.
10.—44. 6.—48. 12.

impossib

impossible in the Nature of the Thing; we are obliged to believe the Eternity of the Son and the Holy Ghost to be as *boundless* as the Father's; because the Scriptures from whence alone we can take an Account of its Measures, every where speak, without any Guard or Caution given us, in Terms that imply an equal Duration.

SERM.
V.

Were the Thing indeed *impossible*, or did it imply a *Contradiction*; we could not believe it, though the Scripture affirmed it. Because then the Scripture would not be Scripture: That is, it would not then be the Word of God: For God is *Truth*, and can never assert a Contradiction, which would be asserting a Lye. But in the Doctrine we are clearing there is *no Contradiction*. The Co-eternity of the Divine Persons is what our own poor shallow Capacities (though far from being able to *comprehend*) can *apprehend* to be *not impossible*. We know and acknowledge it to be a *Mystery* far above our Reason: But no Argument can be brought from thence that it is *contrary* to Reason. And surely where Reason is not *contradicted*, the Reason of the wisest Man may *submit*, when God affirms.

No Contradiction in this Assertion.

What then should occasion our hesitating on a Point so frequently in our Thoughts? Why, Nothing but a silly Mistake we are prone to; of measuring and arguing from one Nature to another, from the Human to the Divine: When the Latter is what we know little of, and of which we can speak only by Allusion to the Former. In Human Generations we see, it is true, that the Father necessarily precedes the Son, and that the

The Co-eternity not impossible.

SERM. Son is necessarily younger than the Father.
V.

But what Use will you make of this, when you argue concerning the Generation or Proceſſion of the Perſons in the *Godhead*? For there, an eternal Son, and an eternal Spirit, is as poſſible in Nature, as an eternal God. It is true indeed, an eternal God we can prove from Reason: Whereas the Knowledge of his eternal Paternity we owe to Revelation. But this Revelation of Scripture, I affirm to be no harder to be conceived, than the Diſcovery of Reason. For explain to me, if you can, how there ſhould be any Thing which never had a Beginning; which never was produced, or owed its Exiſtence either to itſelf or any other. And yet ſuch a Being you muſt, and will, and do, acknowledge. And therefore if this Being reveal of himſelf that he has an eternal Son and Spirit, begotten and proceeding from him; will you offer to diſpute the Truth of the Revelation, only becauſe, like *Nicodemus*, you know not how this Thing can be? I ſay, becauſe you know not How it can be: For you will not, dare not, ſurely affirm, it CANNOT be. If you ſhould; the Things of Nature would fly in your Face: Things within your View would reproach and upbraid you.

Necessary
Effects muſt
be co-eval
with their
Causes.

For from Things finite might you learn; from Things comprehenſible you might infer, that a Being which receives Exiſtence from another, may exiſt as early, as the Source from whence its Exiſtence is derived. For though the Cauſe will be always before the Effect in our Minds; yet it is not always before it in
Time.

Time. Nay in *Time* it is never so, where the Effect is necessary and unavoidable. For where the Effect is essential to the Cause, and flows necessarily from it; the Cause cannot exist a Moment without it. To instance in the Sun: We know that the Sun sends forth its Rays: And yet our own Apprehension will inform us, that the Rays must be strictly co-æval with the Sun; and ~~that~~ it was impossible for the Sun to have existed before them. But on the contrary, could we suppose the Sun to have been eternal, we must suppose its Rays to have been eternal too. They must have been co-eternal, before, with the Sun, from which they could not but necessarily proceed. Consequently the Two subordinate Persons in the Holy Trinity, if they were necessarily derived from the Father, could not but have existed co-eternally with the Father, the necessary Head and Fountain of Both.

that
Necessity

This is an Emblem used often by the Ancients (c); though a very insufficient one, as all Nature must be, where it is the God of Nature whom we endeavour to explain. It seems however to be alluded to, and, if so to be countenanced, by the inspired Author of the Epistle to the *Hebrews*, where he calls the Son [*Απαύγασμα*] the *Brightness*, that is, the *Shining-forth*, or the *Rays*, or the *Effulgence*, or *Resplendency of his Father's Glory*. A Word that has been understood to intimate that Christ is as necessary an Emanation from the Father,

Heb. i. 3.

(c) See Suicer. *Thesaur.* in *Ἥλιος* & *Απαύγασμα*.

SERM.

V.

as truly consubstantial with him, and as inseparable from him, as the Sun-beams are from, and of, and with the Sun (*d*). It is therefore only considering the Son and the Holy Ghost as existing *necessarily* from the Father, and their Derivation and Co-eternity will be immediately reconciled.

The Existence of the Son and Spirit necessary.

And that their Existence is *really necessary*, their very Name, JEHOVAH, (which we have seen attributed to each of them in Scripture (*e*), distinctly as well as jointly) obliges us to believe. For that Name has always been understood to signify *true, essential Being; Being of itself; eternal, immutable, independent Existence*. Not that the Son or the Holy Ghost could be, or subsist without the Father; but because we conceive that neither could the Father be, or subsist without the Son and the Holy Ghost. For we conceive the First Person to be Father, as *necessarily*, as He is God; and that he sends forth the Persons issuing from him, not by any previous, preceding *Choice*, or Act of his *Will*, but by *Necessity of Nature* (*f*); by such Necessity as frees the Son and

(*d*) Est Effulgentia, Resulgentia Resplendentia, sive Fulgor a Luce editus. 1. Sicut Sol Radius ex sua Substantia gignit, sic Pater ab eterno ex sua Substantia Filium genuit. 2. Sicut Splendor Lucis non Ratione Temporis, sed Ordinis, Sole est posterior; sic Filius est a Patre, non Temporis, sed Ordinis, Respectu. 3. Sol, nunquam est, vel fuit, sine Radiis, sic Pater nunquam sine Filio. Ger-

hard. apud Leigh. Critica Sacra. in Anonyma.

(*e*) Serm. 3. p. 152—156. and 178—180.

(*f*) See Dr. Waterland's first Defence. Qu. 8. and the Postscript. p. 491—494. and his second Defence. Qu. 8. throughout, and Fiddes's Body of Divinity. p. 435. and Dr. Knight's True Scripture Doctrine of the Trinity continued. p. 114—125.

the

the Holy Spirit from having a *contingent precarious* Existence, which is an Existence that involves so many Absurdities in it, as startle the Cautious among the Arians themselves, who therefore do not care to own it. But to avoid all Absurdities, the Catholicks induced by plain and evident Deductions from Scripture, have ever asserted, what at present we term a *necessary Existence*, though perhaps in different Terms and Phrases (g).

Nor does this any ways clash with the *Self-existence* which we reserved as peculiar to the Person of the *Father* in my last Discourse. For the Ideas, if you attend to them, you will find to be distinct and not the same. The *Father* we have asserted, and do assert still, to be *alone Self-subsistent*; that He alone exists of himself; which (though *positively* expressed) is, in Reality, but a *negative* Character; and implies no more than that He alone has no Principle of Being, nor derives his Existence from any other (h). Neither is this an *essential* Character: It is rather *personal*, distinguishing the Father from the Son and the Holy Ghost (i). It is certainly a Character, not necessary in the Idea of God. No one indeed can be Self-subsistent but who is God: But a Person may be God without being Self-subsistent. For whoever has the Divine Nature essentially in him; whoever is

Self-existence, and necessary Existence how distinguished.

(g) Dr. Waterland's second Defence. Qu. 8.
(h) Dr. Waterland's second Defence. Qu. 21. p. 428—430.

(i) See Dr. Knight's true Scripturae Doctrinae of the Trinity continued. p. 92—95.

SEMR.2

V.

possessed of all the Attributes and Perfections of God; He (whether he has them immediately from himself, or derived from another) is truly God (*k*). Consequently the Son and the Holy Ghost, having all Divine Perfections equally with the Father, they, notwithstanding they have them from the Father, are equally God. And though derived from the Father, yet being necessarily derived, they are derived eternally, and so co-eternal [A].

The Son and the Holy Ghost asserted by the Ancients to be without Beginning.

[A] Accordingly the ancient Fathers of the Church who denied that either the Son or the Holy Ghost was [*ἀναρχος*] *Beginningless* in respect of Principle or Cause of Existence; yet earnestly contended, that they were both [*ἀναρχοι*] *Beginningless* in respect of Time or Duration *. A Notion which the Creed of Gregory Thaumaturgus (which is seventy Years older than that of Nice) very strongly inculcates. "The Trinity is perfect, being no way separated or divided either in Glory, Eternity or Dominion. There is nothing therefore created, or servile, in the Trinity: Nothing adventitious, which did not formerly exist, but was afterwards brought into it. Therefore the Son was never wanting to the Father, nor the Spirit to the Son. But the Trinity has been ever immutable, and invariable, always the same †." And this is no more than what is freely confessed by the learned Dr. Clarke, "With the first and supreme Cause or Father of all Things, there has existed from the Beginning a Second Divine Person, which is his Word or Son. And, with the Father and the Son there has existed from the Beginning, a Third Divine Person, which is the Spirit of the Father and of the Son ‡."

(*k*) Dr. Waterland *ibid.* and First Defence. Qu. 24. p. 371.

* Suicer in *Symb. c.* 8. p. 144.

vel Thesaur in "*Αναρχος* & 'Αν-

769100. and Pearson on the Creed. p. 39. in the Note.

† Greg. Thaumaturg. p. 1.

‡ Scripture Doctrine of the Trinity, Part 2. §. 2, 3. p. 234.

In this Trinity therefore None is AFORE or AFTER other: None is greater or less than another: But the whole three Persons, as they are co-eternal together; so also are they co-equal: That is equal in Nature, equal in Dignity as well as Duration, consonant to what is expressed before—The Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the Glory is equal, as well as the Majesty co-eternal.

II. And this CO-EQUALITY of GLORY which we are to assert in the next Place flows necessarily from the Co-eternity which we have now reconciled. For if the Son and the Holy Ghost be co-eternal with the Father; nothing could they possibly receive from the Father, but what is eternal. And nothing being eternal but what is God, they must consequently be God, equal with the Father, of the same Substance, Power and Glory.

Nor does this Co-equality interfere with the Supremacy of the Father, or the Subordination of the Son and the Spirit to him, so far as it was stated and explained in my last. For let us review what it was we then asserted (1). Why —That the Father alone is Self-subsistent: That He only exists without any Fountain or Author of his Being, and therefore has some distinguishing super-eminent Titles and Appellations ascribed to him, which (if the Son and the Holy Ghost be personally considered, that is, as receiving their Existence from the Father) cannot in the same manner, that is,

The Son and the Holy Ghost co-equal with the Father.

The Co-equality of the Son and the Holy Ghost with the Father, reconciled with their Subordination to him.

SERM.
V. cannot primarily be applied to them [B]. But what is it that from hence can be inferred?—

1 Cor. viii. 6.
Ephes. iv. 6.
1 Theff. i. 9.
John xvii. 3.

John xvii.
3. considered.

Ver. 1—5.

[B] The Father, for instance, is called *the one God, the true God, and the only true God.* This is *Life eternal* (saith our Blessed Lord to the Father) *that they might know THEE, THE ONLY TRUE GOD, and Jesus Christ whom thou hast sent.* But of this last Place it must be observed that our Saviour does not say, *that they might know THEE ONLY* to be the true God. — But — *that they might know thee, the ONLY TRUE GOD* *. i. e. To be that God who is the *only true one*, not in Opposition to the Son and the Spirit; but in Opposition to the *false Gods and Idols* of the Heathens †. But indeed this Verse will naturally bear another Reading: viz. *This is Life eternal that they might know thee and Jesus Christ, whom thou hast sent, to be the only true God.* Thus Novatian ‡ and St. Austin § understand the Words. And thus understood, they agree well with the Context. For both immediately before, and immediately afterwards, Christ prays to the Father to glorify the Son. *These Words spake Jesus; and lift up his Eyes to Heaven, and said, Father, glorify thy Son, that thy Son also may glorify thee. As thou hast given him Power over all Flesh that he should give eternal Life to as many as thou hast given him. And this is Life eternal, that they might know thee the only truly God, and Jesus Christ whom thou hast sent. I have glorified thee on Earth, I have finished the Work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* Intimating, one would imagine, that it must be by the Resumption of him into his ancient Glory, that they, whom the Father had given him, would know, that

* ἵνα γινώσκωσι σε [not μόνον τὸν, but] τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας. Ἰησοῦν Χριστόν.
John xvii. 3.

† Vide Maldonat. in loc. et Suicer. in Ῥιός. Vol. 2. col. 1370.

‡ Novat. de Trinitate, c. 16. p. 56, 57.

§ Ordo verborum est, ut it, & quem misisti, Jesum Christum, cognoscant solum verum Deum. August. in loc. Tractat. 103. Tom. 9. Fol. 109. F.

Why nothing more than what I observed in my last (m) follows naturally from it: viz. a Priority, or if you please a Supremacy, of the Father in Order and Office, which the Derivation of the Son and the Spirit from him makes natural and just. For as I there said (n), it is more becoming, it suits better with the Relations of the Divine Persons, that the Son and the Holy Ghost should minister to the Father, than that the Father should minister to the Holy Ghost or the Son. For so the Order would have been inverted. Whereas whilst the two subordinate Persons perform the ministerial Part in the Oe-

that Jesus Christ, together with the Father, was the only true God. And this is exactly answerable to the Testimony which St. John bears of Jesus in another Place. *This is Life eternal, (saith our Lord) that they might know thee and Jesus Christ whom thou hast sent to be the only true God. And we know (saith St. John) that the Son of God is come, and* ^{1 John v.} *hath given us Understanding that we may know him* ^{20.} *that is true, or him that is the true one: And we are in him that is the true one, even in his Son, Jesus Christ. This is the true God, and eternal Life.* If we translate and interpret the Words thus; it is plain that the Son, as well as the Father, is the only true God. And then nothing derogatory from the Son's Equality can be argued from them. But taking them as they run in our English Translation, and applying them to the Person of the Father only; even still they must be interpreted not of the Father exclusively of the Son and the Holy Ghost, but as including the Son and the Holy Ghost in him, as necessarily existing of him and with him. From whence nothing more can be inferred, than what we allowed and asserted in my last, viz. a Priority or Supremacy of the Father, though not in Essence or Nature, yet in Order and Office, as is said above.

(m) Ibid. p. 217—220. | (n) Ibid.

SERM.
V.Office or Oeconomy in-
fers no In-
equality in
Nature.The Co-
equality of
the Son with
the Father.
Zec. xiii. 7.Mat. xxvi.
31.

conomy of the Creation and the Redemption of the World; the *Supremacy* of God the Father is preserved, without any Derogation from the *Co-equality* of the Son and the Holy Ghost, as to *Essence* and *Nature*.

For in this the Father has *no* Supremacy. The Nature is one and the same in all. God cannot possibly excell God. One Divine Person cannot be greater than another as Divine. Neither can the two subordinate Persons, by any Thing they submit to, render themselves less Divine, than from all Eternity they have been, and to all Eternity they must continue. No Office or Oeconomy can either add to them any Super-excellencies they have not, or decrease, or detract from, the Excellencies they have. In whatever Respect they minister to the Father, they must minister to him, as his only Son and Spirit; as Persons in the same eternal Nature, and therefore not as to One of a higher or superior Nature to them. For such as the Father is, such is the Son, and such is the Holy Ghost: Which is no more than what the Father and the Son pronounce of each other, who surely best know what the Nature of each other is.

Hear in the first Place the Father himself, speaking to the Jews by the Prophet Zechariah. *Awake, my Sword, against my Shepherd, and against the Man that is my FELLOW, saith the LORD of Hosts: Smite the Shepherd, and the Sheep shall be scattered: and I will turn mine Hand upon the little ones.* Now Christ himself assures us that this Prophecy was fulfilled when he was crucified; when his Disciples forsook him

him and fled. He therefore was the *Shepherd* SERM
V.
smitten, he consequently is here owned to be
the FELLOW of the LORD of Hosts.

Hear next the Son claiming and explaining
his Divine Relation to the Father, and in
such Terms, as to provoke his Hearers to
charge him with Blasphemy. *My Father* John v. 17.
worketh hitherto (saith he) *and I work*: i. e.
the same Works, with the same Power and
the same Authority, as the Father does. *The* v. 18.
Jews therefore sought to—kill him;—because he
—said that God was his Father, making him-
self equal with God. And how is it that he
answers the Charge?—Why, Not by disclaim-
ing his Equality with God, but by insisting on it
the more: by asserting that he assumed no Cha-
racter to himself, but what he had a strict and
proper Right to. *What Things soever* (saith v. 19—23.
he) *the Father doth, these also doth the Son like-*
wise.—For as the Father raiseth up the Dead
and quickeneth them; even so the Son quickeneth
whom he will. For the Father judgeth no Man,
but hath committed all Judgment unto the Son:
That all Men should honour the Son, even as they
honour the Father. Here we see the Father's
Omnipotence, Dominion and Honour, all
claimed by the Son; nay his very essential Life
also, as he presently goes on. *As the Father* v. 26.
hath Life in himself, so has he given to the Son to
have Life in himself: the same Life, and in the
same Manner, viz. *in himself*, and in the same
Degree: Only the Father has it from himself,
the Son from the Father. But though the Son
refers it to the Father, he claims all the Powers
belonging

SERM.

V.

C. xiv. 1.

V. 9.

V. 11.

V. 23.

C. xvii. 1.

C. xvi. 15.

C. x. 30.

Heb. i. 3.

belonging to it, in vertue of it. — But hear him again: — *Ye believe in God, believe also in me.* — *He that hath seen me, hath seen the Father.* — *I am in the Father, and the Father in me.* — *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.* How familiarly does the Son here speak of the Father! What close Intimacy does he express! Is this a Style any ways proper from Man to God? from a Creature to the Creator? or from the highest or most perfect Being we can conceive, who himself is not God? — But hear him once more: — *Father, glorify thy Son, that thy Son may also glorify thee.* Their Glory you see is reciprocal; on each Side received, and on each Side returned. Again — *All Things that the Father hath, are mine.* All his Attributes, all his Titles (as we have formerly seen (o)) all his Perfections, his Power, Wisdom, Eternity and Glory, they are all the Son's without any Exception. And necessarily must they be so: For *I and the Father* (saith he) *are one.* Surely these Expressions are much too strong, to come from any one, who knew himself to be any way inferior to God, especially when offered, as most of them are (without any Caution or Guard given) against a Charge of Blasphemy before. To the Son therefore we may safely sing again, and in the Words of our lofty *Te Deum*; *Thou art the King of Glory, O Christ; Thou sittest at the right Hand of God, in the Glory of the Father. Being the Bright-*

(o) See Serm. 3.

ness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, he sat down (saith the inspired Penman) on the Right Hand of the Majesty on high.

On the Right Hand of the Majesty, and on the same Throne with the Majesty itself. For so Christ himself reveals to his beloved St. John. *Rev. iii. 21;* To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father, in his Throne. And therefore St. John calls it *the Throne of God, and of the Lamb: one and the same Throne belonging to each.* Just as in the Chapter before, they are described, as *one Temple, and one Light:* For in the new Jerusalem, *the Lord God almighty and the Lamb are the Temple of it.* *C. xxi. 22, 23.* And the Glory of God enlightens it, and the Lamb is the Light thereof. Consequently there can be between them no Disparity in Power or Glory. Christ indeed, as he is the Lamb, that is, as he is Man, sacrificed and offered for the Sins of Men is exalted to this Glory, by the Power of the Father. But then the Exaltation is in Right of the Divine Nature, with which the Human Nature is joined, and which was glorified with the Glory of the Father himself, which he had with the Father, before the World was. For as the Glory is equal; so is the Majesty (as has already been proved) Co-eternal [c]. The

[c] All this together plainly shews, that That often objected Expression of our Blessed Lord—*My Father is greater* *Joh. xiv. considered.*

SERM.

V.

The Son
very God
of very
God.

The *Nicene Creed*, to express this Co-equality uses different Terms, but of the same Importance. For as it pronounces the only begotten Son to be *God of God, Light of Light*, to denote that his Godhead and Glory is from the Father; so does it also pronounce him to be *very God of very God*, to denote that the Divinity and Glory he receives, is the very same which the Father has. And to express this the more strongly, they added another Term to the Creed, viz, that he is *ὁμοούσιος τῷ Πατρὶ*,

C. xvii. 5.

greater than I — either must be understood as spoken with Respect to the Advancement of his Human Nature to that *Glory in Heaven which he had with the Father, before the World was*, which the Text I own seems to me to countenance, (For he speaks the Words to comfort his Disciples under their Concern at his being going to leave them; *Let not your Heart be troubled (saith he), neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice; because I said I go unto the Father: For my Father is greater than I; that is, in greater Glory than I in my state of Humiliation ever can be.*) The Words I say must either be understood to mean thus, or else (if they are interpreted of a Comparifon between the Persons of the Father and the Son) they must be interpreted in the Sense, in which, I shewed in my last *, the Ancients were not afraid to admit them, viz. that the Father is greater than the Son, even considered *as God*, in Respect of the Son's deriving his Being and Essence from the Father. Though at the same Time the Essence and Nature, which the Son receives, being the very same which the Father has; He is therefore (as has been shewn in this Discourse) equal to the Father in all Divine Titles, Attributes and Perfections.

* See Serm. 4. p. 218.

of one Substance with the Father [D], to denote further that " the Son has as much the same Nature with the Father, in Respect of his Godhead, as he has the same Nature with us in Respect of his Manhood.— " Not that they meant hereby to insinuate,

[D] This Term was not first invented by the Council of Nice, nor by them first used to express the Son's Nature, but was a Term which had often been used in the Church, and derived down to that Council from ancient Writers long before them*. But it was a Term that had not yet been received into any Creed. But since it was now found that all other Terms, (by which the Church had in several other Creeds endeavoured to guard the Son's Divinity) had been immediately perverted, through the Subtlety of the Arians, to a Sense not only contrary to Scripture, but to what was intended by those that introduced them; since the Terms *God of God, the begotten of God, the begotten of his Father before all Worlds, God begotten of the Substance of the Father, begotten not made*; since all these Terms, I say, had been received by the Arians under a fraudulent Acceptation, and they, under the Veil of these Catholick Expressions, equivocated and insinuated, where they had Opportunity, that the Son after all was but a Creature; and since now also it had been found by long Experience, that this Term, *CONSUBSTANTIAL*, was the only Term that they did not well know how to evade; Therefore the Nicene Fathers fixed on it, and inserted it into their Creed as the strongest Fence against all Prevarications†. It being a Word that could not easily be wrested to any Sense, foreign to what it had always been used in: viz. to import that the Son of God is *consubstantial with the Father*, not of a created, mutable, Essence, but of the same Divine, immutable Nature with the Father himself, and therefore in the strictest Sense of the Word, *very God of very God*.

Being of one Substance with the Father.
ὁμοουσιος τῷ Πατρί.
The Antiquity of that Term, and the Force of it.
Why taken into the Nicene Creed.

* Vide Bull. D. F. N. Sect. 1. c. 1. §. 8. p. 28. and Dr. Berriman's Lady Moyer's Lectures. p. 130, &c.
† Dr. Berriman's Lady Moyer's Lectures. p. 174—186.

SERM.
V.

“ (as some modern Writers (a) have unfairly
 “ concluded) that these two Persons and the
 “ Holy Ghost, are no otherwise united than
 “ as three Men are in the same *Species*, or three
 “ Friends in *good Will*, which had been down
 “ right Tritheism, [as making them three se-
 “ parate divided Beings, and so three Gods:]
 “ But that they had certainly the same Nature,
 “ and essential Attributes; which was the
 “ grand Point which the Arians denied, and
 “ the Catholicks thought themselves concern-
 “ ed to assert against them, by pronouncing
 “ the Son to be ὁμοούσιος τῷ Πατρὶ, *of the same*
 “ *Substance with the Father* (p);” by which
 undoubtedly, they meant the same with what
 the *Athanasian Creed* intends, when it affirms that
Jesus Christ the Son of God is God of the
Substance of the Father,—perfect God—
equal to the Father as touching his God-
head.

Thus speak our Creeds, upon the Authority
 of the Scriptures before produced, concern-
 ing the *Co-equality* of the Son with the Father:
 Of which Son therefore our English Transla-
 tion of a Passage in St. Paul's Epistle to the
 Philippians is very true; (whether it expresses
 the true Meaning of the Apostle or not;) viz.
 that *Christ Jesus being* (before he was incar-

(a) “ Curcellæi Instit. Re- | “ tions to Dr. Hammond in
 “ lig. Christi. L. 2. c. 22. §. | “ the English Translation. p. 622.
 “ 9. & in Quatern. Dissert. | “ on 1 John v. 6.
 “ Diff. 1. §. 70. &c. Cud- | (p) Dr. Berriman ut supra.
 “ worth's Intellectual System. p. | p. 180.
 “ 605, &c. Le Clerc's Addi-

nate) in the Form of God, thought it not Rob-
bery to be equal with God.

SERM.
V.

And that the same may be affirmed of the Third Person also in the Blessed Trinity, ^{The Co-equality of the Holy Ghost, with the Father and the Son.} *the Holy Ghost*, we need not scruple to affirm. It is true indeed, as I have formerly said (q), the Holy Ghost never clothed himself with Flesh and Blood, and so never conversed familiarly with Man, (as the Son, to qualify himself for the Office he had undertaken, Blessed be his Name! condescended to do;) and therefore from the Spirit we can produce no Testimonies orally delivered, (like as from the Son,) from whence to speak of his Nature. But from the Testimony of the Son, whose Spirit he is, and from those who wrote by Inspiration of the Spirit, we must necessarily infer, that the Holy Spirit is equal with the Father and the Son both, as in *Nature* or *Essence*, so also in *Glo-*
ry.

For if *the Godhead of the Father, the Son, and the Holy Ghost be all one*; if *such as the Father is, and such as is the Son, such be also the Holy Ghost*; that is, if *the Holy Ghost as well as the Father and the Son, be uncreate, incomprehensible, eternal, almighty, God and Lord*; if we are to be *baptized in the Name of the Holy Ghost*, as well as in the Name of the Father and of the Son; if he is to be *prayed to as the Fountain of Divine Blessing*; if he may be *appealed to and sworn by*; that is,

SERM.
V.

if, in short, He *with the Father and the Son together* is to be worshipped and glorified; And if all these Attributes and Titles, and Worship, and Glory, must, according to Scripture, be ascribed to none, but who is true or very God, God equal with the Father himself, the supreme God; (All which I hope I have made appear in my third Discourse;) Then is *the Glory of the Holy Ghost equal*, as well as *the Majesty co-eternal*. As he is *not after other*; so neither is he *less than another*. The Derivation of his Being, or his Subordination in Order, Office or Oeconomy, inferring no Difference in his Essence or Nature, as we have already seen. Nothing therefore certainly can be urged or objected, upon any tolerable Grounds, against our asserting that *The whole Three Persons*, as they are *co-eternal together*, so are they *also co-equal*. Let us therefore, I beseech you, adhere to the Faith and Language of our Primitive and Catholick Church, and with one Heart, and with one Voice, devoutly confess—

That which we believe of the Glory of the Father, the same we believe of the Son, and the Holy Ghost, without any Difference or Inequality. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to Thee, O Lord most High. Amen.

PROOEMIUM to SERM. VI.

Proving the

GENUINENESS

OF

I JOHN V.

7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

THIS is a Text which, before we can safely build Proem. any Thing upon it, wants itself to be supported: to A Text which, should we look for it in the best SER. VI. and oldest Manuscripts of the New Testament.

(either in the Original or its Versions) that we know of The Objection to the Genuineness of this Text stated. at present, we should not, we grant, be able to find. Nay, there is Reason to believe that many much older Copies and Versions than any we have now, that most that were in the Hands of any of the Greek Fathers, during the primitive Ages of Christianity, had it not in them. Since if they had, it would surely have been cited in some or other of their Works. Whereas, none of the Writers of the Eastern Churches, either before or for some Time after, the Council of Nice, ever mention or speak of it: No, not in Places where they are defending the Divinity of the Blessed Jesus, and even asserting his Unity with the Father, and where they cite this very Epistle and Chapter before us in Proof of their Doctrine. Even in such Parts of their Works, I say, where we might naturally look for this Text, and where it would have been a strong Support to their Reasonings; there is not a Syllable of it to be found: And therefore we may very reasonably presume, they knew not of it.

Procem.

to

SER. VI.

~~~~~

What may be  
said in Fa-  
vour of this  
Text.

A Text therefore that appears under such Disadvantages, to we own should be introduced by very good Vouchers, before it should be received. It should have very credible Witnesses to speak in its Behalf, and to take off such specious Objections against it. Good and strong Reasons ought to be produced, why we suppose it to have been in the *original Manuscript* of St. John; and some likely Account should also be given, how it could be so frequently *missing* afterwards.

Thus far Satisfaction may fairly be demanded: But if Satisfaction can so far be given; If there should be substantial Ground to believe that the Text did really come from the Apostle's own Hand Writing; and yet that it might very easily have been dropped in some early Copy; If withal it may be observed that the Copies are *confused* which want this Text; and that the Context is also *obscure* without it; if these Things can be shewn; ——— We may hope to continue in quiet Possession of a Text to which we have so fair Pretences; a Text that has been known in some Parts of the Church from the very Beginning; which made its Way further and further in every Age; and which has now been universally received in all Churches for some Hundreds of Years.

Since therefore I have fairly represented the Objections against the Text; let me as fairly lay before you what appears in its Vindication and Favour. Not that I pretend to produce any new Authorities for it. The Learned before me (many Thanks to them for their Labours) have saved me that Trouble. Greek Copies, and Translations, and Citations of all Ages and Countries, have been sought for, and sifted and examined by numerous Writers, both on one Side and the other, especially since the late unhappy Revival of Arianism amongst us. Dr. Mill is the Author I shall chiefly follow: From him I have summed up the Objections to the Text, and from the same I would now collect a few Arguments that I think will remove them (a).

(a) Those that would look more closely and critically into what may be said in Behalf of this Text I must refer to Dr. Mill's Greek Testament at the End of the First Epistle of St. John; or to

Mr. Martin's Treatise on the same Subject: or to Mr. Twel's Critical Examination of the late new Text and Version of the New Testament. Part 2. p. 123—154.

That the Text, as we now have it, was read in much older Copies of the New Testament than any now extant from which it is missing, the learned Doctor produces the *African Churches* as Witnesses. The Christians of those Churches (which in those primitive Ages were as considerable as any Churches in the World) seem regularly to have had this controverted Text in all their Books, from the Time that Christianity was known amongst them. The three Testimonies which I find produced, I shall here recite in a backward Order, that so we may ascend up regularly and by Degrees, as near as we can to the Fountain Head.

Procem.  
to  
SER. VI.  
The Testimonies of the Churches in Africa to the Text.

In the Year 484 *Hunnerick* King of the *Vandals* in *Africk*, a fierce Persecutor of the Orthodox, and a strenuous Favourer of the Arians, commanded all the Catholick Bishops within his Dominions to meet, and to confirm their Doctrine by Holy Scripture. They met accordingly to the Number of more than 460, with *Eugenius*, the Bishop of Carthage, at their Head (b). The Bishops drew up a Confession of their Faith, which they offered to the King, and in which the disputed Text is thus introduced. "And that we may further shew it to be clearer than the Light, that the Holy Ghost is of one Divinity with the Father and the Son, we have the Testimony of St. *John the Evangelist* to prove it. For he says, that there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Does he say, that they are separated in different Quality? or divided by any different Degrees of Diversity, or by a great Difference of Separation? No; but these three (saith he) are one (c)." Here we have the Sentence of all African Churches deliberately, be sure, and cautiously drawn up, at the Command of an heretical and persecuting Prince, who would have been glad, they might be certain, of any Advantage he could lay hold of against them. And as the Arians had undoubtedly their Bibles and New Testaments as well as the Catholicks; so undoubtedly they knew what Texts were in them as well as they. Is it therefore to be imagined, that they would have insisted on this Text, and so boldly have produced it, in the Name of St. *John*,

Cited by 460 Bishops in the Year 484.

the

(b) Dr. Berriman's *Lady Meyer's Lectures*. p. 325. (c) *Victor. Vitenf. de Persecutione Vandalica*. L. 3.



Procem. without any Hint or Note of Mistrust; if they had been  
to conscious that its Authentickness could have admitted of  
SER. VI. Dispute? No surely: Men upon their Guard would never  
have furnished their Adversaries with such a Handle to insult and upbraid them. The Text therefore certainly was a Text undisputed through all the African Churches, at the Time above-mentioned; and Authorities higher up will show that the Current came down to them, from of old, uninterrupted and clear.

St. Cyprian's For here next St. Cyprian a venerable Predecessor of  
Testimony. Eugenius in the same famous See of *Carthage*, about the  
A. D. 256. Mid-time between the Birth of our Lord, and Eugenius's holding that Bishoprick himself: that is, about 240 Years or more after the one, and before the other. This Father, in an Epistle, invalidating the Baptism administered by Hereticks — "If (saith he) any one baptized by Hereticks has obtained Remission of Sins, and is sanctified and become the Temple of God; I ask of what God? If of the Creator; he cannot be his Temple, who has not believed in him: If of Christ; neither can he, who denies Christ to be God, be the Temple of Christ: If of the Holy Ghost; since *the three are one*, how can the Holy Ghost be reconciled to him, who is an Enemy either of the Father or the Son (*d*)?" Now here is plainly an Argument founded upon the *Unity of the Father, the Son, and the Holy Ghost*. But how does he make out or prove that Unity? Why he does not go about it, but supposes it will be admitted: "Since *the three* (saith he) *are one*; the Holy Ghost cannot be reconciled to him, who is an Enemy either of the Father or the Son." That they *are one*, he supposes every one will know, who has read the New Testament; and therefore only just alludes to the Text as his Authority.

A. D. 251. But in another Part of his Works, and upon another Occasion, he cites it expressly, as a Text of Scripture. "The Lord says, *I and my Father are one*: and again it is written of the Father, and of the Son, and of the Holy Ghost, *And these three are one* (*e*)."

This is a plain and direct Citation of two Texts of Scripture: The first, of what our Lord says himself in the 10th of St. John and

(d) Cyprian. Ep. 73. ad Jubaian.  
p. 203.

(e) De Unitate Eccles. p. 109.

the 30th Verse. "The Lord says, *I and my Father are* Procem.  
*one.*" The second of what is said of them and the Ho- to  
 ly Ghost, in some other Place. "And again it is written SER. VI  
 of the Father, and of the Son, and of the Holy Ghost, *And*  
*these three are one.*" But where is it written so in all the  
 New Testament, except in the single Passage of my Text?  
 A Man that can believe, upon a bare whimsical Suggestion  
 of a hasty Writer (f) 200 Years afterwards, that St. Cypri-  
 an, (than whom none is more remarkable for citing Scrip-  
 ture *verbatim*, and who here quotes the very Particle, *And*)  
 did not mean that these very Words were in the Text of  
 St. John, but only that he interpreted the *Spirit, the Water,*  
*and the Blood,* to signify the *Father, the Son, and the Holy*  
*Ghost*; a Man, I say, that can understand St. Cyprian  
 in such a Sense, is too far gone in Prejudice for me, or for  
 any one else, I doubt, to recover him. I shall therefore  
 leave a late Adversary to the Genuineness of this Text (g)  
 to satisfy himself, if he is pleased so to do, by looking over  
 the Passage again. And only desire that as to myself I may  
 remain of the same Opinion, and believe still that St. Cy-  
 prian took the Words from his Testament, and not that  
 they crept into the Testament from him. Had not that  
 Father found them in St. John, I am persuaded we should  
 never have seen them in his Works.

From St. Cyprian therefore let us ascend to *Tertullian*, a Tertullian's  
 noted Presbyter of the same Church, who flourished about Testimony.  
 half a Century sooner; who lived within less than 100 Years A. D. 209.  
 of the Time in which this Epistle of St. John was written;  
 and whilst the very original Epistles of the Apostles (as he  
 himself tells (h) us) were still in Being. This ancient Wri-  
 ter, so near the Fountain Head itself, defending the Catho-  
 lick Faith against *Praxeas*, who held the Error which from  
 Sabellius was afterwards called Sabellianism, argues thus a-  
 gainst his Adversary. "The Comforter, saith Christ, shall  
 take of mine, as Christ himself did of the Father's: So  
 that the Connexion of the Father in the Son, and of the  
 Son in the Comforter, makes three coherent Persons,  
 one of the other. *Qui tres unum sunt, non unus. Which*

(f) viz. Facundus Hermianens De-  
 senarium Capitular. L. 1. of whom  
 see Dupin. Cent. 6. p. 55.

(g) See the Preface to Casley's Ca-

talogue of the Cotton Library. p. 21.

(h) Tertull. Præscript. adv. Hæres.  
 c. 36. p. 338.

Procem. "three are one, [in the *Neuter*,] that is, *one Being*, not  
to "one [in the *Masculine*,] *not one Person*; but in the same  
SER. VI. "Manner as it is said, — *I and the Father are one*,  
" [*unum*, one again in the *Neuter*,] to denote the Unity of  
"the Substance, not the Singularity of their Number (i)."

Now had not these Words — *which three are one* — been in Tertullian's New Testament; depend upon it, we should never have seen them in this Place. For the Drift of this whole Book against *Praxeas*, was to prove that the Father, the Son, and the Holy Ghost, were three distinct Persons, and not one single Person only, under three Names as *Praxeas* had insinuated. It was the *Trinity* therefore, and *not the Unity* that he wanted to maintain. Consequently he had no Occasion to say any thing of their being *one*: Nor would he, had not this Text of St. *John* obliged him. But because that might seem to favour his Adversary's Notion, he therefore introduces it, that, by a critical Observation upon the *Gender* of the Word, *unum* or *is*, and by comparing it with another Text in the Gospel, he might shew its true Meaning, and rescue it from the Misinterpretation which *Praxeas* might probably have put upon it.

So near to the Apostle's own Time have we traced this Text, which, however missing in the *Eastern* Copies of the first Ages, was certainly in those of *Africa* universally, even from the first planting of Christianity amongst those Nations. So far consequently is it from Truth, that the Words were inserted into the Text from a Marginal Gloss, in the 8th or 9th Century, by the *Mistake* of some Latin Scribe, as Mr. *Casley* suggests (k), who now appears to be very widely mistaken himself.

The Text received in Europe.  
A.D. 434.

That some Parts of *Europe* had also received it, we may infer from the Citation of it by *Eucherius* Bishop of *Lyons* in *France* about the Year 434 (l). Whether these Western or Southern Copies were *Latin* or *Greek*, it is not at all material to know. The Clergy, one would think, though they had the Translation, would not be without the Original also: But supposing them to have had only the *ancient Italick* (as some imagine) yet that is allowed to have been very early translated from some *ancienter Greek* Copy. And that *Greek* Copy must surely have had the Text it-

(i) *Adv. Prax.* c. 25. p. 82, 83. | *see.*

(k) Mr. *Casley's* Catalogue as be- | (l) See Mill. *Prolegom.* No. 978. self,



self, or else how did it make its Way into the Translation? Procent.

It is plain then that some Copies in the original Language, even before *Tertullian's* Time, had the Text to SER. VI.

which has since been so much disputed. And one Copy of such early Date, with the Text in it, is of more Weight *How the Text came to be omitted.*

to prove it to be authentick, and to have been in the Original of St. John, than 1000 Copies of later Ages without it, are to prove it false or spurious. Supposing it to be genuine; it is very easy to conceive how it might have been dropped: But supposing it to be not genuine; how will you account for its creeping into the Text, so very silently and unobserved? A Reader that knows no other Language but *English*, may apprehend how the Words came to be omitted: He needs only to be informed, that the Word, which is rendered —*bear Record*— in the 7th Verse and —*bear Witness*— in the 8th, is the same in the Greek. And if that Word had been englished, as it ought to have been, in both Verses alike, the two Verses would have run thus—

For THERE ARE THREE THAT V. 7.  
BEAR WITNESS in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. And THERE ARE V. 8.

THREE THAT BEAR WITNESS in Earth, the Spirit, the Water, and the Blood, and these three agree in one. Now how easy it is, for one who is transcribing, and perhaps in haste, to slip his Eye from the Words—

THERE ARE THREE THAT BEAR WITNESS—in the 7th Verse, to the same Words—

THERE ARE THREE THAT BEAR WITNESS—in the 8th Verse, any Man that has been

used to transcribing himself, or has ever read and observed

the Transcripts of others, or has corrected the Press, will

readily conceive. Look but into Dr. *Mist's* Greek Testament, and you will meet with the like Omissions, almost

in every Page. For where the Beginning and Ending of

two Sentences, within a Line or two, happen to be alike;

the Copyists so frequently omit the former; that if the

Text, under dispute, had been found in ALL the Manuscripts and Copies, we should have had a great deal more

Reason to wonder, than we have now, that it appears

in so few. Let it be granted therefore that an Omission of

the Words intermediate might naturally happen; And then

I would observe further that the Appearing of the Omission,

both early and wide, proves no more than that the Words

happened to be early dropped and overlooked in still some

more

Procem. more early Copy. It might be dropped, for what we know, to out of a Copy taken immediately from the Original, of  
 SER. VI. St. John himself. And then, be sure, all future Transcripts, immediately or immediately, derived from that Copy, must continue, at least, as imperfect and faulty as that first Copy itself. And if there should have been but few Copies taken from the Original in all; (And who will pretend to say how many were really taken?) it is no Wonder that, whilst some Churches, as those for Instance in *Africa* and *Europe* (whither the perfect Copies had been carried) had the true Reading; other Churches in *Asia* and *the East*, from an imperfect Copy, should derive down an imperfect Reading.

The Impossibility of forging, or inventing the Text.

So easily may we account for the *Omission* of the Text: But had it not been *authentick*, how should we be able to account for its *Insertion*? Had it been inserted, or dropped, unfairly, we should either way have heard of it. A Rasure, or a Forgery, contrived to promote any particular Doctrine, could, neither of them, possibly have escaped a Discovery. In any Church, where Copies were dispersed, it wou'd soon have been detected, by confronting with it the genuine Reading. For which Reason, as we do not charge the *Omission* of the Text upon any malicious Design or Opposition of the Adversaries to our Faith; but impute it merely to an Accident or Chance; — so, much less can our Adversaries suggest that the first Appearance of it was an *Interpolation*: For had all the Copies, immediately taken from St. John's Original, been sent abroad without the controverted Text in them; then the Copies of every Church would have continued without it also. Consequently, should any Writer, in order to support any Doctrine he was advancing, invent this Text, and quote it as Scripture; or had it crept into some Copies as Mr. Casley supposes from a marginal Gloss: would not other People, who had also their Bibles, be sensible that there was no such Text of genuine Scripture in them? And would they not consequently loudly charge such Writers with Forgery and Imposture? But now you have seen, that in the *African* Churches the Text was well known and received from the Beginning. It did not lie obscure in one or two Copies, in private Hands; but it was in the Bibles of publick Writers, who produced it, as they had Occasion, with the same Openness and Assurance, as they did any

any other Text of Scripture. Four Hundred of their Bishops assembled together, in a Confession of their Faith acknowledged by them all, cite it boldly, as a Text undisputed, against the Errors of inveterate Adversaries, from whom they must have expected the utmost Reproaches, had the Text *with them* laid under *Suspicion*. Whose Silence on the Matter must consequently show, that however erroneously they interpreted the Text; they had nothing to object against its being genuine. And Churches of such Extent, as to assemble 460 Bishops at once, and on the Catholick Side (besides those that were among the Arians) could never have had so important a Text universally in their Bibles, had it not come down to them, as from the Apostle's own Manuscript, so upon the Credit of some well attested Copy.

And what is very remarkable; In the Copies of other Churches, where they wanted the seventh Verse, the eighth Verse is read in a very confused and different Manner. Few Manuscripts or Quotations give it alike: Some of the Words are generally left out, or altered: Which certainly looks as if they apprehended some *faulty* Reading. In some of the Manuscripts the controverted Text is either *interlined*, or inserted in the *Margin*; just as if the Context was not perfect without it, as indeed it is not, as I shall presently show. To which Reason I suppose it was owing, that, how widely soever the Words might be missing; yet they were never suspected in the least when found. Wherever they occurred, they were readily received: Even the *Greeks* (amongst whom they were chiefly wanting,) when they came to know of them, took them into their Text. Inasmuch that, (from weighing the several Circumstances on one side and the other, and comparing them together) all Parts of the Christian Church, I believe, throughout the whole World, admit, at this Time, the Text as *authentick*; which accordingly will be found in all their Bibles. — Take any New Testament, in any Language, authorized or acknowledged by any Church, and turn to the *Fifth Chapter* of the *First Epistle* of St. *John*, and you will find the *seventh Verse*, if translated into English, will run thus.

For there are three that bear Record in Heaven, the Father, the Word, and the Holy, and these three are one.

Ghost

I have



**Proem.** I have been the longer in justifying this Text, because, it  
 to being a disputed one, neither could I well set it at the Head  
**SER. VI.** of my Discourse, without showing on what Grounds we  
 admit it as authentick; neither was I willing by passing it  
 over, to yield up so considerable a Proof of our Doctrine.  
 For which Reason I thought it necessary to produce the  
 material Arguments, on both Sides; not meddling with the  
 less considerable or collateral Evidences; but granting in the  
 first Place all that the Adversaries have to urge against the  
 Text, and then laying before you in as short a Compass as  
 I could, the main Authorities on which we defend it. And  
 on these Evidences I am content to rest the *external* Proofs:  
 Those that are *internal*, that is, those that arise from its Co-  
 herence with the Context, will naturally fall in, in opening  
 the Words, in showing the Occasion of them, and settling  
 their Meaning.



THE  
 UNITY of the GODHEAD:  
 OR THE  
 THREE DIVINE PERSONS  
 UNDIVIDED.

THE SIXTH SERMON.

I JOHN V.

7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

THIS whole Epistle of St. *John* is plainly levelled against two principal Errors with which the Christian Church was infested, even whilst the Apostle himself was living: The one of the *Docetæ* or *Phantasiastæ*, as they were called, *Visionaries* or Men of *Phantasm* or *Appearance*, who would not believe that *Jesus* had really *Flesh* and *Blood*, but that he only seemed Man to outward Show: The other of *Cerintus*, who affirmed *Jesus* and *Christ* to be two Persons, and also denied that *Christ* was immediately the Son of God. The Particulars of these Heresies, and with what Vehemence the Apostle in this Epistle

SERM.  
 VI.

The Heresies  
 against  
 which this  
 Epistle was  
 written.

SERM.

VI.

pistle opposes them, I shall have a proper Call to mention in my next. At present let it suffice if I only observe, that it is to prove and confirm the contrary Truths, viz. that *Jesus is the Christ*, that *Christ is the Son of God*, and that the *Son of God* became *true Man*; that he calls in the Testimony of the Witnesses in my Text and the following Verse: of the *Three in Heaven*, that *Jesus is the Christ*, the *Son of God*; and of the *Three in Earth*, that he became *true and perfect Man*.

There are other Expositions of these *Witnesses* I know: But as I would not detain you, to offer the Objections which I apprehend lie against them; so neither shall I recite them (a). But shall only give you that Sense of the Words which appears to me the most probable, with the Reasons why I prefer that Sense before any other.

The Text  
opened.

In the sixth Verse, the Verse immediately preceding my Text, the Apostle tells us — *This is He* — This Son of God, *is He that came by Water and Blood, even Jesus Christ*, (that is, *This is He that is come in the Flesh*, as he expressed it before;) *not by Water only, but by Water and Blood. And it is the Spirit that beareth Witness, or, And the Spirit beareth Witness: For the Spirit is Truth*: that is, The Spirit of Christ, which he resigned on the

---

(a) See Dr. Edwards's *Exercitation on this Place*. p. 374  
—377.



Cross, is another true Witness that Christ was Man. Or, as the Vulgate, St. Austin, and some others, read, *The Spirit*, that is, the Soul, *also beareth Witness that Christ is Truth*; meaning that he is perfect Man in Truth, and not a mere Spectre or Apparition.

Having thus mentioned *the Spirit*, which with the *Water* and the *Blood*, bear Witness to the *Humanity* of our Blessed Saviour on Earth; he observes that these Witnesses are just as many in Number, as the Witnesses to his Divinity are in Heaven. — *This is he that came by Water and Blood; not by Water only, but by Water and Blood: And it is the Spirit that beareth Witness (or—And there is a Spirit that beareth Witness) because the Spirit is Truth. For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost.—And there are three that bear Witness in Earth, the Spirit, the Water, and the Blood.—*

Now as the Witness borne on *Earth*, is to the Earthly Part of our Blessed Lord, his being *true Man*; it must follow that the Witness borne in *Heaven*, must be to his Heavenly Part, to his being the *Son of God*, Divine. And so the ninth and tenth Verses plainly give us to understand, viz. that *the Witness of God*, is the *Record* which he *testifies* or *gives of his Son*: that is, That Jesus Christ is his Son. It is this Heavenly Generation to which the *three in Heaven bear Record, the Father, the Word, and the Holy Ghost*. The FATHER twice, by an audible Voice, (first at his Baptism, and afterwards at his Transfiguration) pronouncing

*The Witnesses in Heaven.*

Mat. iii. 17.  
C. xvii. 5.

T

him

SERM. him to be *his beloved Son in whom he was well*  
 VI. *pleased*: —The WORD, who by the miracu-

John v. 36, lous Works he did in *his Father's Name*, bare  
 37. *Witness of himself*, in Conjunction with the  
 C. viii. 14, Father, *that the Father had sent him*: and who  
 18, himself declared whilst he was on Earth, first

C. iv. 26, to the Woman of Samaria, then to the Jews,  
 C. x. 25, and last of all, when adjured by the Living  
 36. God, to the High Priest and the Sanhedrim,  
 Mat. xxvii. that he verily was *Christ the Son of God*; and  
 63, 64. after his glorious Ascension into Heaven, ap-

peared from thence in such a Manner to St. Paul, that this Apostle from a Persecutor of Christians became straitway a Preacher of Christ, *that he is the Son of God*. —The third Witness in Heaven is the HOLY GHOST,

John i. 32 whose Descent upon him like a Dove, at his  
 —34. Baptism, visibly hovering over and abiding upon him, was the very Signal given to the Baptist, by which he should *know him*, and upon seeing which he *bare Record that he was the Son of God*: and which Holy Ghost also, after he was sent by the Son from the Father, bare Testimony of him, by the Mouth of the Apostles, that *God had made that same Jesus whom the Jews crucified both Lord and Christ*.

Thus do these *three Witnesses in Heaven*  
*bear Record that Jesus is Christ the Son of God*.  
 And just so many testify *on Earth*, that the same Christ, the Son of God, *came in the Flesh* and is *truly Man*: *There are three that bear Witness on Earth, the Spirit, the Water, and the Blood*. At the Deposition of whose Evidence St. John himself was personally present, when, near three

The Witnesses  
 in Earth.

threescore Years before his Writing this Epistle, he alone of all the Apostles had the Courage to follow his Master to the Cross, and there standing by, within Sight and Hearing of the Blessed Jesus, was an Ear and Eye-witness of all that passed, and so could assert the true Manhood of Christ from what himself had seen and observed. And therefore in his own Gospel which he writ at the Desire of the Asiatic Bishops (b), about six Years after this Epistle (the last written Book of all that constitute the New Testament;) he carefully relates and points at those Circumstances in the Passion of our Saviour, which explain what three Witnesses in Earth he meant, and shew what competent Witnesses they were. *When Jesus* (saith he) *had received the Vinegar, he said, It is finished: and he bowed his Head and gave up the Ghost: παρέδωκε τὸ πνεῦμα, he delivered up the Spirit,* the first of the three Witnesses mentioned in his Epistle: a true human Soul that animated his Body, whose Place therefore the λόγος, or Word, did not supply, as the Arians and Apollinarians have since imagined. For the Spirit of Man, an Human Soul, Jesus must have had, or else he could not have recommended it into the Hands of his Father; he could not have given it up, as all the Evangelists assure us he did.

John xix.  
30.

Mat. xxvii.  
50.  
Mark xv.  
37.  
Luk. xxiii.  
46.

But to constitute him true Man, he must also have a Body, as well as a Soul; he must

(b) Victorinus Petavionensis, 2. p. 45. Hieron. Proem. in Mas.  
Mas.



SERM.  
VI.

Luk. xxiv.

39.

John xx. 27.

C. xix. 34.

V. 35.

have a Soul cloathed with *Flesh and Blood*. And so he had : Not only in Appearance, but, as St. John will inform us, in Reality and Truth. To the Truth of his *Flesh*, all the Apostles, as well as St. John, bear their Testimony : For they had all *seen him with their Eyes*, and had *heard him with their Ears*; the *Hands* of them all had felt and *handed this Word of Life*, and that too as well after his Resurrection as before. — But of the Reality of his *animal Blood and Juice* only St. John had ocular Demonstration, and therefore it is that he so carefully records it. *When the Soldiers* (saith he) *came to Jesus, and saw that he was dead already, they brake not his Legs, but one of them with a Spear pierced his Side; and forthwith came there out BLOOD and WATER* : The mystical and spiritual Sense of this I touch not here (c) : The literal Meaning is what my present Subject requires. It is enough to note that St. John, in this History of the Passion of our Blessed Lord, carefully and as it were with an Eye to what he had formerly written, records and lays a Stress upon his *bowing his Head* and *giving up the Ghost*, and the streaming of the *Water and the Blood* from his Side. He that *saw it* (saith he) *bare Record*, or *bath borne Record* [μεμαρτύρηκε,] speaking as if he had recorded it formerly; and was now willing to say what Authority he had for it. He that bare Record was he that saw it : *And his Record is*

(c) Vide Ruffin in Symb. p. | Vol. 1. col. 112, 113. & Bib-  
23. & consule Suicer in *Aspex.* | liotheca Biblica on Gen. ii. 21.

true : And he knoweth that he saith true, that ye might believe : that is, that ye might believe that Christ is true Man, and really died. The Spirit, the Water, and the Blood therefore mentioned in the Gospel of St. John are certainly Witnesses that Christ came in the Flesh, and was perfect Man ; that he had all of Man which other Men have, and, when he came to suffer and die, did so as really, as any other Man whatever could have done (d). Why then should not these be intended by the Spirit, the Water, and the Blood, cited in his Epistle to bear Witness to the same Thing, especially when they are said to be Witnesses in Earth, in Contradistinction to three other Witnesses in Heaven ?

I am not insensible that in this Exposition I deviate from the greatest Number of Commentators, who interpret the Spirit in the 6th and 8th Verses of the Holy Ghost, who is also mentioned in the 7th, as being, according to their Explications, included in the Class of Witnesses in Earth, as well as in the Number of those in Heaven. But if so ;—Would he not have been called the HOLY Spirit in the 6th and the 8th Verses as well as in the 7th ? Whereas it is remarkable that the Spirit mentioned in those two Verses has not the Epithet

(d) Quomodo—cum Caro non esset, sed pareret [lege, apparet] quasi Homo, crucifixus est, et a Latere ejus puncto Sanguis exiit et Aqua ? Irén. L. 4. c. 33. p. 270, 271. Sanguis idcirco

de Manibus ac Pedibus, atque ipso Latere demanavit, ut nostri consors Corporis probaretur, dum Occasus nostri Legibus moritur. Novat. de Trin. c. 10. p. 31.

of *Holy* given it. Besides, as I have observed, the second Rank of Witnesses are said to be in *Earth*; purposely, one would think, to distinguish them from the other Witnesses in *Heaven*. For these Reasons I incline to interpret the *Spirit* in the 8th Verse, not of the *Holy Spirit* again, as twice enumerated, but of the *Human Spirit* of our Blessed Lord, of the Spirit, which St. John tells us, he resigned on the Cross; to which the Title of *a Witness in Earth* more seemingly accords.

Neither am I alone in this Interpretation: Though but few, I have some good Commentators with me (*e*). And the Sense also of the Context, when thus interpreted, is easy and clear. *The Father, the Word, and the Holy Ghost*, proclaim from *Heaven*, that *Jesus is the Christ, the Son of God*; And *the Spirit, the Water, and the Blood on Earth* prove him to be also *very Man*: The two Points which the Apostle wanted to establish against the two Heresies already named.

The internal  
Proofs of the  
Genuineness  
of the Text.

However, let the *Spirit* in the 6th and 8th Verses be interpreted as you please; let it be taken either for the *Holy Spirit*, or for Christ's *Human Spirit* or *Soul*, yet still it affects not the *Genuineness* of my Text; since either Way, the 9th and 10th Verses will require the Seventh to make the whole Context intelligible

(*e*) Vide August. *Contra Maximin.* L. 2. c. 22. Fol. 163. H. J. Capel. Menoch. & Esti-

us in loc. and Dr. Edwards' *Exercitation on the Place.*



and clear.—*If we receive the Witness of Men, the Witness of GOD (saith St. John) is greater. For this is the Witness of GOD, which he hath testified of his Son. He that believeth on the Son of God hath the Witness in himself: He that believeth not God, (or he that believeth not the Son (f) ) hath made him (i. e. God) a Liar, because he believeth not the Record that GOD gave of his Son.*—Now if the 7th Verse be not authentick; Where I beseech you is the Witness of GOD, of GOD the FATHER concerning his Son mentioned in the Context? But the 9th and 10th Verses plainly shew that the Father had been mentioned, and mentioned as a Witness; and therefore the 7th Verse in which this so often repeated Witness is recorded, appears to me, I must own, demonstrably genuine.

Nay the 8th Verse also, in which all the Greek Copies (one or two only excepted) entirely agree, seems (as has lately most judiciously been observed (g) ) to claim, and speak strongly for the Authentickness of the Text disputed. For that Verse, literally translated, runs thus: *And there are Three that bear Witness in Earth, the Spirit, the Water, and the Blood, and these three agree WITH THE ONE.*—not—*are one*—or—*agree in one*;—but *ἐἰς τὸ ἓν ἔσι*—*agree with THE ONE*: Which certainly must refer to some remarkable ONE beforementioned: And that One can be no other than the *THREE-ONE Heavenly Witnesses* in the

1 John v. 8.  
truly rendered.

(f) See Mill. in loc.

(g) Vide Wolfii Curæ Philo-

logica & Critica. in loc. Vol. 5.  
p. 315.

SERM.

VI.

Verſe foregoing, with whom the Earthly Witneſſes join, in atteſting to the Truth of the *Humanity* of Chriſt, as the Heavenly Witneſſes themſelves do to the Truth of his *Divinity*,

Our Right to the Text therefore being thus juſtified by *internal* Proofs as well as by *external*, to the Satisfaction, I would hope, of every diſinterreſted unprejudiced Examiner; it may ſtand very fairly at the Head of my Diſcourſe, at leaſt ſo far as gracefully to expreſs, in few but full Words, the Doctrin, which, according to my general Diviſion, I am, this Time, to defend: viz. the ~~UNION~~ of the Divine Nature in reſpect of which the Three Perſons are both in our Creed, and in my Text, pronounced but *ONE*. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are ONE*: i. e. one in Eſſence, one in Nature, of one undivided Subſtance, and ſo all but one God. Thus the Apoſtle certainly wrote, and thus the Church has always explained.

But ſince we muſt expect that our Adverſaries will continue to clamour on: Some in ſtill denying the Authentickneſs of the Text, and others in ſtill diſputing its Meaning; I ſhall therefore now proceed to ſhew that the Catholick Doctrin is clearly revealed in other Texts of Holy Scripture, and conſequently that it would ſtill be incumbent on us to believe it, even though our Interpretation of this particular Text, or the Text itſelf, could be wreſted from us.

Now

Now the Catholick Faith (according to the Athanasian Creed) is this. That we worship one God in Trinity, and Trinity in Unity: The Doctrine of the

Neither confounding the Persons, nor dividing the Substance.

For though the Father, the Son, and the Holy Ghost, be each of them uncreate, incomprehensible, eternal, almighty, God, and Lord; as we have shewn them to be;

Yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated and one incomprehensible:

They are not three Almightyes, but one Almighty:

They are not three Gods, but one God;

Not three Lords but one Lord.

For like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion to say that they be three Gods or three Lords.

So that, in all Things as is aforesaid, the **UNITY** in Trinity, and the Trinity in **UNITY** is to be worshipped.

This is the Doctrine which our Adversaries delight to treat with Ridicule, and load with Contempt. They charge it as a Doctrine full of Absurdities, Inconsistencies and Contradictions; and as being contrary to Scripture, to Reason and Sense. In order therefore to vindicate



SERM.  
VI.

cate this Doctrine, and to shew you how rashly as well as unjustly their Calumnies are thrown, I shall

*The Division  
of this Dis-  
course.*

I. FIRST explain what is intended by these several Expressions, and shew that when rightly and duly understood they imply no Contradiction in them. And then

II. SECONDLY, I shall prove, that, notwithstanding the loud Blasphemies which some Hereticks vent, the Doctrine here expressed is the real Doctrine of Scripture; such Doctrine as Reason must necessarily infer from what is there discovered and revealed. This I take to be a regular Method, viz.

First to declare, *What* our Faith is: And, Then, On what *Authority* we hold it.

*What in-  
tended by  
these Expres-  
sions.*

I. FIRST, I shall explain what is intended by these Expressions (viz. that the *Three Persons* are *not three Eternals*, nor *three Incomprehensibles* &c. but *one Eternal* and *one Incomprehensible* &c.) and shew that when rightly and duly understood they imply no Contradiction in them.—Now as to the *Intent* of this Manner of Expression in the Creed, the learned Author of the *Critical History* (b) informs us it was to express that “As the Three  
“Persons are *one Substance* and *one God*; so  
“every Divine Perfection, and every Substan-  
“tial Attribute, belonging to any one Person  
“is common to all; so that there is nothing

(b) Dr. Waterland's *Athanasian Creed*. c. 10, p. 250.

" peculiar to any one, but the Divine Relations. To the *Father*, *Paternity*, and whatever that implies and carries with it : To the *Son*, *Filiation* ; and to the *Holy Ghost*, *Procession*. In this Account, *Eternity*, *Immensity*, *Omnipotence*, and the like, being *Substantial* Attributes, are common to all the three Persons ; who have therefore *one Eternity*, *one Immensity*, *one Omnipotence*, and so on, as *one Substance* and *one Godhead*." The Divine Perfections " do not (as another learned Author (i) observes) belong to each Person, as they are distinguished from each other, but as they are united in the same Essence. For they are predicated of the Father, as God, of the Son, as God, and of the Holy Ghost, as God : and not of each severally as *Father*, and as *Son*, and as *Holy Ghost*. Every of these Essential Attributes therefore cannot be numbred with the Persons, but can be one only, as the Essence itself of the Deity is. So that though the *Father* be *eternal*, the *Son* *eternal*, and the *Holy Ghost* *eternal* ; yet they are not three *Eternals*, not three Beings of eternal Existence ; but one only eternal Being or God (k)."

This is what these Expressions were intended to signify. The Occasion of introducing

When and why they were first introduced.

(i) Dr. Jenkins's Reasonableness &c. Vol. 2. p. 422.

(k) For the Difference between Substantial or Essential

Characters, and Characters Personal ; See Dr. Knight's True Scripture Doctrine of the Trinity. p. 92—95.

them

them (which was done a little after the Middle of the Fourth Century) the Critical Historian tells us (1), was the Heresy of the *Arians*; who held that the Three Persons had *unequal* Perfections, and so differed both in *Degree* and *Kind* of Divinity. To obviate which Error the Creed represents them to be all *equally* Divine, and each of them to have the same Attributes and Perfections, not only in *Kind* but also in *Degree*. And because from hence the *Arians* took Occasion to charge the Catholicks with making three Divine all-perfect Beings, and so three Gods: Therefore to obviate this Calumny again, the Creed guards the aforementioned Acknowledgment of the same Perfections in each Person, by subjoining to every Verse, that they are *not separate* Perfections and Divinities which each Person has, but the *same undivided inseparable*, Divinity. To instance, for Example, in the summary Character of all, *The Father is God, the Son is God, and the Holy Ghost is God*: equally Divine every one; each of them enjoying every Perfection belonging to the Godhead, without any *Difference* in *Kind*, or *Inequality* in *Degree*: And yet **they are not three Gods, but one God**: because the Godhead or Divinity which belongs to one, belongs to all: For though, as to the *Manner*, it be in the Father *originally*, and only *derivatively* in the Son and the Holy Ghost; yet as to the *Kind* and *Degree* it is the same in all,

---

(1) Dr. Waterland. *Ibid.* p. 251.



and the same too in *Number*, with Respect to the *Essence*, because of the infinitely close and perfect Union and Inseparability among the Three, which we shall presently speak to.

And where is the *Absurdity* or *Inconsistency* of this? Where the *Contradiction* to assert that there is one Person of the Father, another of the Son, and another of the Holy Ghost; and yet that the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal: and that, because such as the Father is, such is the Son, and such is the Holy Ghost? And yet all that follows is only a Paraphrase and Illustration of this; all intended only to shew that though there is a *Difference* in Respect of the *Personal Relations*, *Actions* and *Characters* of the Trinity; yet as to their *Substance* and *Godhead* there is no Difference or Inequality among them: They being, in real *Dignity* and *Perfection*, equal and undivided: The same Uncreatedness, the same Immensity, the same Duration, the same Power, the same Divinity, and the same essential and necessary Being, which are in the Person of the Father, being also, in the same *Kind*, and in the same *Degree*, in the Persons of the Son, and of the Holy Ghost: and so jointly, entirely, and wholly in each, as to constitute them all but one uncreated, incomprehensible, eternal, almighty, God and Lord.

It is true we pronounce three distinct Persons to be all one and the same God. But this is certainly no Contradiction in Terms: We do not affirm them to be Three Persons, and but one

No Inconsistency asserted.

No Contradiction in Terms.

SERM.  
VI.

*one Person*; or to be *Three Gods*, and *but one* God: This indeed would be a *Contradiction*: But all we affirm is, that they are *Three Persons*, and *but one God*, i. e. three Persons intimately united in one Divine Nature, which surely is no *Contradiction* at all. We assert indeed the *Father* to be *God*, the *Son* to be *God*, and the *Holy Ghost* to be *God*: But we do not assert each or either of them to be *A God*, separately from the others; but that each of them is Divine, though they are all but *one united God*.

*Nor in Sense.*

And as this is no *Contradiction* in Terms; so I would willingly shew it to be none in *Sense*. But to do this, it will be necessary in the first Place, to *explain* our Terms, to shew how we distinguish between *Subsistence* and *Substance*, between *Person* and *Being*. For this being done, you will have clearer Notions and Ideas of them, and so you will be better able to judge how well we support them.

*What meant  
by Divine  
Persons.*

Now what we understand by a *Divine Person*, I had Occasion to shew in my third Discourse (m). But it will be necessary here to state the Notion of it again, so far as to guard against that *Misconstruction* of it, which is apt to confound and puzzle our Apprehension; and which chiefly indeed leads us to conceive *Contradictions* in this Article of our Faith. For People being apt to conceive of *Divine Persons*, as they do of *Human*, (viz. that three Persons must be three *separate* Persons, as well

(m) See p. 120—125.

as distinct ;) they know not how to think otherwise, but that *three Divine Persons* must be *three Divine Beings*, and so *three Gods*. But this is what the Church by no means intends: When she speaks of three *Divine Persons*, she means three *united Persons*, inseparably united one with the other. An *Union* that does not come into our Idea of Persons among *Men*. For Persons among *Men* we see and know to be *separate Persons*: They do not imply, and include each other. Three *Men* cannot be all in the same *Place*: The *Place* one fills cannot at the same *Time* be possessed by both or either of the others: Each is bounded and circumscribed, and so every one divided from the others. But *Division* and *Separation* is certainly an *Imperfection*: For it necessarily implies a *finite*, i.e. a *limited* or *confined* *Subsistence*: and therefore is wholly to be removed from our Conceptions of the *Godhead*. For whatever is *Divine*, is necessarily *infinite*: And accordingly *Immensity* or *Unboundedness* is one of the *Perfections*, which in the *Holy Scriptures* as well as in the *Creed*, is ascribed to each of the *Persons* in the *Trinity*. The *Divine Persons* therefore being all of them *infinite*, i.e. each of them equally *omnipresent*; they can no where be separate the one from the others; But where-ever one is, the others must be also.—This is the *Character* of a *Person Divine*, which therefore certainly carries in it an Idea very different from that of a *Person Human* or *Angelick*, or of any *Person* whatever that is *finite* or *created*. And therefore, although

Not divided;

but infinite,  
or omnipresent,  
and therefore undivided Persons.



SERM.  
VI.

though *several Persons* are *several Beings*, whenever the Persons are *divided* or *separated* from each other in Substance or Existence; yet the Divine Persons being *undivided*, i. e. not having any separate Existence, but essentially *adhering to*, and, after an unspeakable Manner, *comprehending* and *pervading* one another (n), they cannot be thought *three Substances* or *Beings*, but all as making up but *one Substance* including *three Subsistencies* in it; or *one Divine Being distinguished* by such Actions and Relations, such Operations and Properties, as amongst us we call *Personal*, and from whence, for want of a better Word, we use that of *Person* to express their *Distinction*.

Subsistence  
and Sub-  
stance the  
same with  
Person and  
Being.

Why the Western Church prefers the Word *Person* to *Subsistence* for this Use, I have formerly observed (o): noting withal that the Terms are synonymous, and both signify the same Thing. *Subsistence* being always used by the Greeks for *Substance undivided*; for Substance considered *in Union* with Substance. So that a *Divine Subsistence* with them, is the very same as a *Divine Person* with us. Consequently *their* Term *Subsistence*, and *our* Term *Being*, must carry the same Notion and Idea also. They must both signify *absolute Substance*, *Substance complete*, considered as *separate* from other Substance. So that however the Terms vary, the Doctrine of the whole Church is all

(n) *Consule Bull. Defens. Fid.* | & *Animadvers. in Tract. Gilb.*  
*Nican. Sect. 4. c. 4. §. 9. p.* | *Clarke. p. 269.*  
*252. & §. 13, 14. p. 255, 256.* | (o) *Serm. 3. p. 122.*

the same: viz. that the three Persons or Sub-  
sistencies being intimately united one with a-  
nother, do not constitute three several com-  
plete Substances or Beings, but one complete  
Substance or Being only.

SERM.  
VI.

For the Catholicks understand nothing to  
be a *different* Substance or Being, but what ex-  
ists *separately* from every Being that exists be-  
sides. And therefore since the Divine Persons  
do not exist separately the one from the other,  
the Catholicks cannot, whilst consistent with  
themselves, pronounce the three Persons to be  
three Substances or Beings also. For this would  
be to pronounce them *separate*, while they be-  
lieve them to be *inseparable*; an Inconsistency,  
which, however unjustly it has been charged  
upon the Church, she was never prone to [A].

The Three  
Divine Per-  
sons, why  
not three  
Divine Be-  
ings.

[A] On the contrary in the *Nicene Creed* the Son is pro-  
nounced to be *ὁμοούσιος τῷ Πατρί*. to be of one Substance with  
the Father. A Term used and applied by the Catholicks  
to express the one Substance and Divinity of the Father  
and the Son, soon after the Age of the Apostles\*; and intend-  
ed (as some think) to represent the Persons to be not only of the  
same Kind of Substance, or of the same *specifick* Nature,  
but of the same *undivided* Substance or Essence also†.  
Not but the Word is a Guard against *Sabellianism* as well  
as against *Arianism*. For he that is of one and the same  
Substance with another, must certainly be a Person distinct  
from

ὁμοούσιος τῷ  
Πατρί implies  
their Sub-  
stance to be  
undivided.

\* Vide Suicer in Symb. c. 10.  
p. 198—201. vel apud Thesaur.  
in ὁμοούσιος. Vol. 2. col. 481,  
482. Bull. D. F. N. Sect. 2.  
c. 1. §. 8. p. 28. Dr. Berri-  
man's Lectures. p. 130—&c.

† See Dr. Waterland's first  
Defence. Qu. 29. p. 460—468.  
and Dr. Knight's True Scripture  
Doctrine continued. p. 238—  
252.

SERM.  
VI.

It has been often indeed pleaded that there is no Medium between *Being* and *Not-Being*: And we readily grant it: But surely there is a Medium between *Not-Being* and *Separate-Being*: And that Medium is *Undivided Being*; which, though amounting to *Being* and *Being*; yet does not properly constitute *Beings*. Because by *Beings*, *separate* Beings only are intended; and such Beings Persons existing in *Union* are not (*p*).

In this Manner have the Catholicks been used to explain their Terms: Though they have frequently acknowledged, that the Sense of them is not so easy to be expressed, as to be understood. However we see that they bear a *Distinction*, and a Distinction that carries a *Difference* with it. A *Divine Being* is defined as a Term of a larger Signification than a *Divine Person*: And therefore it is no Contradiction to affirm, that there may be *three Divine Persons*, and yet *not three Divine Beings*,

from that other. For no Person can properly be said to be *consubstantial with himself*, but with some other Person distinct from himself, but of the same common Nature with him †. Who they were that rejected the Words *ὁμοῦς τῷ Πατρὶ*, *being of one Substance with the Father*, and why they did so, I shall leave the Curious to inquire in the Authors cited below ||.

(*p*) See Dr. Waterland's *first Defence*. Qu. 9. p. 166—168. Qu. 22. p. 328. and *second Defence*. Qu. 23. p. 452, &c.  
† Vide Suicer *ut supra*. p. 200, 201. *vol col.* 483.

|| Suicer. *ibid.* p. 203—210. *vol col.* 484—488. *Vide etiam* Bull. D. F. N. *Sec.* 2. c. 1. and Dr. Berriman's *Lectures*. p. 183, 184.



and consequently *not three Gods*. On the contrary, the *Possibility* of the Thing, and its Consistency with Reason, was once frankly acknowledged by a celebrated Gentleman on the other Side (*q*), whose Words therefore it may not be amiss to insert.

“ The *Unity* of God (saith he) is an *Unity*  
“ of *Nature* and *Essence*. For of *this* it is  
“ that we must be understood, if we would  
“ argue intelligibly when we speak of Neces-  
“ sary or Self-Existence. As to the *Diversity*  
“ of *Persons* in the ever Blessed *Trinity*: That  
“ is, whether, notwithstanding the *Unity* of  
“ the *Divine Nature* there may not co-exist  
“ with the first supreme Cause, such excellent  
“ *Emanations* from it, as may themselves be  
“ *really eternal, infinite and perfect*, by a com-  
“ plete *Communication* of *Divine Attributes*, in  
“ an incomprehensible Manner; (always ex-  
“ cepting Self-Origination, Self-Existence, or ab-  
“ solute Independency;) of this I say; as there  
“ is nothing in *bare Reason*, by which it can  
“ be demonstrated that there *is actually* any  
“ such Thing; so neither is there *any Argu-*  
“ *ment*, by which it can be proved *impossible* or  
“ *unreasonable* to be supposed: And therefore  
“ so far as *declared* and *made known* to us by  
“ *clear Revelation*; it ought to be *believed*.”

Dr. Clarke's  
Confession of  
the Possibili-  
ty of the  
Trinity.

To *Revelation* therefore let us proceed, and see how *clearly* that speaks for us. For since we have shewn our Creed to be *Sense*; all that

(q) Dr. Clarke's *Demonstration of God*. Part 1. p. 51. *Third Edition, corrected*. 1711.

SERM.

VI.

it further concerns us to enquire is, whether it be *Truth*: i. e. Whether the Holy Scriptures, which are the Foundation of our Faith, and the Doctrines of which only Creeds ought to contain, do declare that the Father, the Son, and the Holy Ghost, be thus closely and mysteriously united? or whether it cannot be proved from thence that they are all together but one God? This is the Subject of my

*The Unity of  
the Godhead  
proved from  
Scripture.*

II. SECOND Head, To this therefore I shall now proceed. *There are Three* (saith my Text) *that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are ONE.* Yes, say our Adversaries: But we dispute your Text. But for what Reason, I pray? Why because it makes so strongly against them. Could they have digested or evaded the *Doctrine*, the *Authority* of the Text would not have been so long and so obstinately contested. But the Words are as strong and full, as they are short and concise. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE.* i. e. ONE GOD: Not one only Person, but three distinct, undivided Persons in one eternal and infinite Essence. This is obviously the Doctrine of the Text: and a Doctrine that would stand sufficiently supported by the whole Tenour of Scripture, were this particular Text away. For the *Unity of the Godhead* is what both Testaments insist on no less than the New Testament in particular does on the Divinity of each single Person alike. Though each of them

them by himself be expressly called *God*, and has every Divine Attribute and Title ascribed to him; yet no where do we meet with the least Intimation of *three Gods*, or *two Gods*.

*Hear, O Israel, the Lord our God is one* From the Old Testament. Deut. vi. 4. Mark xii. 29.  
*Lord*: So proclaimed Moses from the Mouth of the Lord: a Proclamation that Jesus, the Lord himself, long after acknowledged: But intimating forthwith that the one Lord, when interpreted of one only Person, was imperfectly conceived. The Scribe for acknowledging the *Unity* of God, and his Duty to him, had, v. 32, 33. it is true, our Saviour's Commendation; He was declared to be *not far from the Kingdom of God*: v. 34. But something it seems was wanting in his Confession to settle him *IN* it. And that was an Acknowledgment that the Person of the Son, as well as that of the Father, was included in the one God. And therefore Jesus immediately subjoins that knotty Question, *How Christ* v. 35, 36.  
*could be the Son of David, when David himself calls him Lord (r)?* The *one Lord* therefore is not to be understood of one only Person, but of all the Persons included in the one only necessary Being. And so the Words signify in the original Text. *Hear, O Israel, Jehovah our God, is the only Jehovah*: i. e. That Divine Essence (for so *Jehovah* properly signifies) which we worship, is the only Divine Essence. And so also our Saviour's Words are to be interpreted. *The Lord our God is the only Lord (s).*

(r) Dr. Waterland's Lectures. Sermon. 4. p. 121, 122.

(s) See Dr. Waterland as before. p. 114.



SERM.  
VI.Consequently whoever are included in *Jebo-*  
*vah*, in the one Lord, or Divine Essence, are  
all one God.*Christ the*  
*God of the*  
*Jews.**Gen. xii. 1.*  
*C. xviii. 1.*  
*John viii.*  
*56.*

That the *one Lord* in Moses's Text should be interpreted exclusively of the Person of the Son, is so far from being true, that we may safely affirm that it was the *Son himself* who spake to Moses. For it was the *Son* (as all the Ante-Nicene Fathers (*t*) understand) who was more peculiarly the God of the Jews. He was the *Angel* that presided over them: It was He that called *Abram*. He was the Lord that appeared to him at *Mamre*, and whose *Day Abraham* then *saw and was glad* (*u*). It was He that afterwards conducted the *Israelites* from Egypt to *Canaan*; and gave them the *Law* from *Mount Sinai*: It was he that so frequently declared himself to be the *one God*, and in the first Commandment forbade their Acknowledgment of *any other God but him*: Who therefore is most improperly excluded from being that one God: Since it is making him to say, *Thou shalt have no other Gods but me, who yet am not God myself*. But however low the Impeachers of our Faith would reduce the Son, they will not, it is to be hoped, father Absurdities and Contradictions upon him. And yet if the first Commandment was delivered

(*t*) Vide Bull. D. F. N. Sect. 1. c. 1. per tot. Dr. Waterland's First Defence. p. 28, &c.

(*u*) Gen. xviii. Exhibitum erat Abrahamo Specimen quoddam Diei Christi, qui tunc a-

perit præfuit Incarnationi sue, cum ipso prandens, comedens, ambulans, familiariter colloquens, &c. Qui Honos alii nulli in V. T. indultus legitur. Q. apud Pool. in John viii. 56.

to Moses by the Son, (as assuredly it was;) there is no avoiding that Construction, unless we take and explain the Commandment in the Catholick Sense: viz. Thou shalt worship no Idol, nor any Essence or Being, but that only in which I with the Father, from whom I speak, and the Holy Ghost, am inseparably one. We are the Jehovah, and therefore Thou shalt have no other God.

Thus is *Jehovah* in the *Old Testament* to be understood: One Essence comprizing a Plurality of Persons. And therefore the sole and only Lord is frequently introduced as speaking in the Plural: or, if you please the several Persons in the Deity represented as making but one God. *God said, Let us make Man in OUR* Gen. i. 26. *Image, after OUR Likeness.—And the Lord* C. iii. 22. *God said, Behold the Man is become as ONE of us: i. e. like one of us in the Deity.—And* C. xi. 7. *the Lord said—Go to, let us go down, &c.* And *Isaiah* heard not only the Seraphim adoring *Jehovah*, the Lord of Hosts as *thrice Holy*; but he also heard the Voice of the Lord Isai. vi. 3. himself saying, *Whom shall I send and who will* v. 3. *go for us?* in all these Places plainly speaking to, advising, and consulting, as one Person with others. And yet but *one God*, or *one Lord*, *one Lord God* only in the Singular is mentioned or supposed. In the last cited Place we have inspired Authors to vouch that the Lord whom *Isaiah* saw included the Son, and the Holy Ghost as well as the Father, as I have had more Occasions than once to show (\*); and

(\*) See *Serm. 3. p. 153. and 179, 180. and Serm. 5. p. 238.*

SERM.

VI.

}

yet says this Lord—*Whom shall I send?* intimating that he was as truly *singular* in one Sense, as he was *plural* in another.

Numb. vi.  
24—26.

And to intimate that it was a *Trinity* of Divine Persons that he comprized, might perhaps be the Design of that Form of Blessing with which Aaron and his Sons were by God's Command to bless the People. *The LORD bless thee and keep thee; The LORD make his Face shine upon thee, and be gracious unto thee; The LORD lift up his Countenance upon thee, and give thee Peace.* The Repetition of the sacred Name of the LORD three Times in this Blessing, and every Time with a different Accent, made the Jews themselves to think that there was some Mystery included in it (y). Well therefore may it be looked upon by Christians as having Respect to the *three Persons* in JEHOVAH, from whom all Blessings universally spring (z). That there are *more* Persons than one therefore in the Essence of God, the *Old Testament* plainly intimates; And this Blessing seems to shadow forth that in Number they are *Three*.

The Unity  
proved from  
the New  
Testament.

The Union  
of the Son  
with the  
Father.

But from the *New Testament*, we learn not only *how many* the Persons, but *who*, they are. The FATHER, the SON, and the HOLY GHOST, are there revealed to be each of them God: And yet the Union of them, one with the others, and more especially of the Father and the Son, in one and the same Divine Substance or God-

(y) See Ainsworth and Patrick on Numb. vi. 24.

(z) Compare 2 Cor. xiii. 14. and Rev. i. 4, 5.

head,



head, is there also very clearly revealed. *I and my Father* (saith Jesus) *are one*, i. e. not only in Love and Consent and Power, (as the Ari-  
ans would interpret) but one in *Substance*; which Unity of *Substance* is the Foundation of their Unity in *Power* &c. as the Ancient and Catholick Fathers explain (a), and as it is certain the Jews understood our Blessed Saviour, who, upon his saying this would have stoned him for Blasphemy, and because that *being a Man, he made himself God*. Of this Text it is confessed by the most considerable Writer on the other Side, that "Divines have generally supposed (—neither can it with any Certainty be contradicted) that these Words, *I and my Father are one* and the same Thing, have a secret Reference to some other more mysterious and incomprehensible Instances of Union and Communion between the Father and the Son, than that which the Connexion of the Words [in the Opinion of others] naturally leads to (b). For that there is a reasonable Sense, in which the Father and the Son, though one be Self-existent and the other not, may yet truly be affirmed to be of the same Nature—he does not deny (c)." But to go on—In this same Discourse our Lord continues advising the Jews—*That ye may know and believe, that the Father is in me, and I in him. And therefore they*

SERM.

VI.

John x. 30.

v. 33.

v. 38, 39.

(a) Dr. Waterland's first Defence. Qu. 23. p. 361—369.  
(b) Dr. Clarke's Scripture Doctrine. Part 1. p. 108.

(c) Dr. Clarke's Commentary on 40 select Texts in Answer to Mr. Nelson. p. 145.

SERM.  
VI.

*sought again to take him: which shews that they again understood him as making himself one with God.*

C. xiv. 10,  
11.

And what he thus preaches openly to the Jews, he afterwards instills into his Disciples by themselves: Speaking to *Philip* in the Presence of them all, *Believest thou not* (saith he) *that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doth the Works. Believe me that I am in the Father, and the Father in me.* "Words which, the same Gentleman acknowledges again, Divines generally suppose to have some secret Reference, to the Manner of Christ's *metaphysical Existence with the Father:*" and which he confesses may possibly be true (d); and which we may confidently affirm to be so: the Words being certainly intended to mean, that the Father and the Son are intimately united one with the other [B]. And therefore

Answer to  
Dr. Clarke's  
Evafion of  
John x. 30,  
33.

[B] The learned Dr. *Clarke*, who, in the Passages above cited from him, could not help acknowledging that these Texts might have Reference to some *mysterious and incomprehensible Union, and Communion* between the *Father* and the *Son*; yet in another Place perplexes and confounds his Reader by amassing together, without any Exposition or so much as Connexion, a Collection of other Passages from St. John, which he thinks may give the same Sound, and yet imply a different Meaning \*. "But so far as those Texts relate to the *Union of the Father and the Word,*" they

(d) Dr. Clarke's *Scripture Doctrines*. p. 118.

\* *Commentary on 40 select Texts*, &c. p. 151, 152.

saith

saith St. John, *The only begotten Son is in the Bosom of the Father.* Now in ordinary Speech to take any Man into our Bosom, signifies to impart all our Secrets to him: and therefore St. John certainly means by this Expression, that the Son has the most intimate Knowledge of the Father, and is as intimately united to him as Thought to the Mind. And so our Saviour himself tells us in plain Words, viz. that he knows the Father as perfectly, as the Father knows him. *As the Father knoweth me, even so know I the Father,* each being, in Consequence of the essential Union between them, conscious of whatever the other knows. And to this close and intimate Union it is owing that the Son, in other Places, leaves nothing peculiar to the Father, nothing but to what he himself hath an equal Claim. *All Things that the Father hath (saith he) are mine.* Thus

“ they are of the same Import with — *I and my Father*  
 “ *are one*, or express an *Unity in Substance*. So far as they  
 “ relate to the *Presence* of the Father, with the *Humanity*  
 “ of the Son, through the *Word*; they are of less Import;  
 “ it being impossible that the *Humanity* should be *one* with  
 “ the Father like the *Word*, or of one Substance with  
 “ him. And so far as they relate to the *Presence* of the  
 “ Father and the *Word* with the *Church*, are still of less  
 “ Importance than the two foregoing: Since the Father  
 “ is manifested *primarily*, and most eminently in the *Hu-*  
 “ *manity* of the Son; and *secondarily* in the *Church*. And  
 “ the Union of the *Word*, with the *Human Nature* in the  
 “ Person of *Christ*, is more strict and close, than with  
 “ any Member of the mystical Body †.

† Dr. Knight's True Scripture | Dr. Clarke's Commentary on 40  
 Doctrine continued in Answer to select Texts. p. 181, 182.



SERM.

VI

C. xviii. 10.

he tells his Disciples : And the same Thing he repeats when he addresseth the Father himself :  
*All mine are thine, and thine are mine, and I am glorified in them.* These Testimonies have we from our Lord's own Mouth : To which may be added what he revealed to his beloved St. John:—viz, that the Father and the Son make both but *one Temple*, as they are also both but *one Light*,

Rev. xxi.  
22, 23.

The Union of  
 the Holy  
 Ghost with  
 the Father ;

1 Cor. ii.  
10, 11.

So much has the Son himself taught us concerning the Union between the Father and him. And that the *Holy Ghost* also is one with the *Father*, St. Paul, who wrote under the Inspiration of the Holy Ghost, clearly intimates : For he represents him as intimately in and with God, as the Spirit of a Man is in and with Man. *The Spirit* (saith he) *searcheth all Things, yea the deep Things of God.* For what Man knoweth the Things of a Man save the Spirit of Man which is in him ? Even so the Things of God knoweth no Man [y<sup>e</sup> none, no one] but the Spirit of God ; [which is in him : as Tertullian reads (e).]

Now hence it is evident that God has a Spirit, as well as Man ; and that the Spirit is as conscious of whatever is in God, as a Man's Spirit is conscious of every Thing in that Man : and further still that the Spirit of God, knows all that is in God, in the same Manner that the Spirit of a Man knows all that is in Man, viz.

(e) Tertull. *advers. Hermog.* | c. 8. p. 24.  
 c. 18. p. 415. & *adv. Prax.*

*proved from the New Testament.*

323

SERMON

VI

not by an external Revelation or Communication of Knowledge, but by an internal necessary Consciousness arising from the Union of one with the other.

And if the Spirit of God be one with the Father, we must necessarily infer that he must be one with the Son. For the Father and the Son being intimately united between themselves; the Spirit, by being united with one, must necessarily be united with the other also. Accordingly we have seen that the Scriptures declare him to be the *Spirit of the Son* (f), as well as the Spirit of the Father; which according to the Reasoning of St. Paul above, speaks him to be as much in, and one with, the Son; as he is with the Father, or as the Spirit of Man is one with Man. And thus the Son himself intimates very plainly, when he promises to send the Spirit to his Disciples. *He shall glorify me (saith he) for he shall receive of mine, and shall shew it unto you. All Things that the Father hath are mine; therefore said I, he shall take of mine, and shall shew it unto you.* John xvi. 14, 15. Now here you see, whatever Things Christ has from the Father, the same Things and the same Way the Spirit has them from the Son: i. e. not by Revelation, or an external Communication, but by Necessity of Nature, by an essential Union and Consciousness of all that is in the Father, and from the Father in the Son. Whatever Things the Father knows, those knows the Son likewise: And whatever

(f) See Sermon. 4. p. 228.

Things

SERM.  
VI.

Things the Son knows, those receives the Spirit necessarily from him. They are first in the Father, then necessarily in the Son, and then necessarily in the Spirit, according to the Order of the Three Persons in the adorable Trinity.

The *Father*, the *Son*, and the *Holy Ghost* therefore, notwithstanding, as to the *personal* Relations and Actions, Operations and Properties, they are all *distinct*; yet in *Nature* and *Essence*, and by an inexpressible Union of each with the others, they are *undivided*, and so *one God*. And to express this *Unity in Trinity*, and to intimate to us that the *Trinity is in Unity to be worshipped*, some have imagined (g) that our Saviour commanded that Baptism should be administered not in the *Names*, but [singularly] in the *Name of the Father, and of the Son, and of the Holy Ghost*: viz. to “in-  
“nuate that the Authority of all the Three was  
“the same, their Power Equal, their Persons  
“undivided and their Glory one (g).” Such Foundation does other Parts of Scripture afford in support of what my Text more explicitly affirms, viz. that the *Three* which bear *Record in Heaven, the Father, the Word, and the Holy Ghost*, that *these three are all one*.

*The Doctrine  
of Unity in  
Trinity sum-  
med up.*

And now by way of Inference let us observe the great Wisdom and Caution with which the Author of this Creed has guarded

(g) *Vide* Suicer. *Thesaur. in* | Waterland's *Lectures*. p. 296.  
*Trinag. Vol. 2. col. 1294, 1295.* | (h) Dr. Waterland. *Ibid.*  
*& August. & Hieron. apud Dr.*



*The Doctrine of the Unity in Trinity summed up.*  
this deep and divine Truth on which he insists,  
(viz. That we are to worship *one God in Trinity,*  
*and Trinity in Unity*) together with the solid and  
substantial Reason for which it is so very par-  
ticularly explained. And that is, because, *like*  
*as we are compelled by the Christian Verity* (laid  
down in Scripture as we have largely made ap-  
pear (i)) *to acknowledge every Person by him-*  
*self to be God and Lord; So are we forbidden*  
*by the Catholick Religion* (and by all Religi-  
ons, whether Natural, Jewish or Christian,) *to*  
*say that there be three Gods or three Lords.*

*Three Persons, Partakers of Deity* we have  
proved before (i): But original *Source* and  
*Fountain* of Deity we have found *but one* (k):  
And that is the Person of the *Self-subsisting*  
*unoriginate* Father: Him we have proved for-  
merly to be the *Principle of Divinity* (k):  
And now we see further that the Divinity he  
*communicates* is *inseparable* from him. The  
Son, and the Holy Ghost, who *derive* both  
their *Persons* and their *Godhead* from the Fa-  
ther, we conceive still to be, in *Substance*, *uni-*  
*ted with* the Father. For the Generation of  
the Son, and the Procession of the Spirit, we  
conceive to be *internal* and *not external*. Tho'  
we believe the Son and the Holy Ghost both  
to be Emanations from the Father; i. e. though  
we believe both to be *of him* and *from him*;  
yet we believe both still to continue *in him* and  
*with him*: Them in the Father, as Light in  
that Light, out of which it flows, without Se-

303  
SERM.  
VI.

(i) See Serm. 3.

(k) See Serm. 4, and 5.

paration, and the Father in them, as Light in that Light which it causes and emits but parts not with. A Derivation and Union that the Ancients have often endeavoured to illustrate: Though all Similitudes fall infinitely short of the Subject compared. The most intelligible is that of the Sun and its Rays; which Rays, though proceeding from the Sun, as their Fountain and Cause, are yet so inseparable from the Sun itself, as that they cannot be removed or divided from it. So, the Father we confess to be the necessary Fountain or Source of the Son and the Holy Ghost. But they being consequently *necessary* and *eternal* Emanations from the Father, they must ever continue united with the Father, inseparably united with their one Principle or Head, and so all but one God (1).

So clearly does our Doctrine stand from *Tritheism*: Let *Tritheism* or rather *Ditheism* be charged on those who acknowledge two *separate* Gods. It cannot upon any Account be charged on us: For “ we assert not three absolute, “ original, co-ordinate Divinities like the *Marcionites*: We *separate not* the Persons from “ each other, with the *Arians*: If we did ei- “ ther of these, there might then be some Co- “ lour for the Charge of *Tritheism*: But we “ acknowledge with the Scriptures, *one God* “ the Father, with his co-essential and co-eter- “ nal Son and Holy Ghost; one Head and “ Fountain of all. The three Divine Persons

(1) Vide Suicer in *“Hylas Vol. 1. col. 1321.*

“ being one in Nature, one in Knowledge, in  
“ Presence, in Operation and Energy ; never  
“ separate, never asunder ; distinct without  
“ Division, united without Confusion (*m*).

This is the *Sum* of the Doctrine of the *Tri-  
nity*, as taught and explained by the Catholick  
Church. “ This is the Sense of the *Apostle’s*  
“ *Creed*, of the *Nicene Creed*, of *Athanasius’s*  
“ *Creed*, and of the ancient Creeds of the  
“ whole Christian Church from the Beginning,  
“ conveyed to us by as clear Tradition, as the  
“ Books of Scripture themselves. The Sense  
“ which has prevailed against all possible Op-  
“ position from Pagans, Jews and Hereticks ;  
“ and which *will* prevail while the Church  
“ stands, and to the End of the World. It  
“ has been obscured indeed sometimes, but it  
“ was never lost, no, not in the darkest Times  
“ of Popery. It was embraced by all the  
“ Churches of the Reformation, and it is still,  
“ Blessed be God, almost universally establish-  
“ ed and taught in them.

“ The Liturgy of the Church of *England*,  
“ therefore, in Conformity to the ancient Li-  
“ turgies, considers the *Father* as the *Head* of  
“ all ; the *Son* under the Character of *Medi-*  
“ *ator* ; and the *Holy Ghost* as Sanctifier : *Pray-*  
“ *ers* are addressed to God the *Father* *princi-*  
“ *pally*, as they ought be ; and *sometimes* to  
“ each Person *singly*, or to *all together*. Here  
“ is nothing but what consists with the Pri-

(*m*) Dr. Waterland’s *First Defence*. 2. 22. p. 332, 333.



SERM. "mitive Doctrine, and Practice of the Faith-  
 VI. "ful, and what tends to keep up a Religious  
 "Sense, as of the *distinct Personality, Order,*  
 "and *Office,* of each of the Three, so of the  
 "Co-eternity, Co-equality and Union of them  
 "all together (n)." And therefore

*Almighty and everlasting God, who hast given  
 unto us thy Servants Grace by the Confession of a  
 true Faith, to acknowledge the Glory of the e-  
 ternal Trinity, and in the Power of the Divine  
 Majesty, to worship the Unity; we beseech thee,  
 that thou wouldst keep us steadfast in this Faith,  
 and evermore defend us from all Adversities,  
 who livest and reignest one God, World without  
 End. Amen.*

---

(n) Dr. Fiddes's *Body of Divinity*. Vol. 1. p. 395, 396.



# PROOEM. to SERM. VII.

## A Summary View

OF THE

## SEVERAL HERESIES

That corrupted the Doctrine

OF

## CHRIST'S INCARNATION.

**B**EFORE I enter upon the remaining Great Article, *Procem.*  
 the *Right Belief* of which our Creed declares *ne-* *to*  
*cessary to eternal Salvation, viz. the Incarnation of our* *SER. VII.*  
*Lord Jesus Christ*; it will be necessary to take a  
 cursory View of the several *Heresies* which, one after ano-  
 ther, arose in the Church to corrupt that Doctrine, and  
 which necessitated not only the Author of the *Athanasian*  
*Creed*, but the Church in general in the *Nicene* and other  
 subsequent Creeds, to guard the Faith with such very strict  
 and critical Terms as we find they do: For by this Means  
 we shall better apprehend the true Sense and Meaning of  
 the Terms, and better see against what Errors, and conse-  
 quently in what Manner, the Doctrine they express is to  
 be defended.

One of the oldest Heresies regarding the Person of our *The Heresy*  
 blessed Lord, was that of *Ebion (a)*; who attending per- *of Ebion's*  
*A.D. 72.*

(a) That Ebion was the real Name of no Heresiarch and not the Nick-  
 name of a Sect, as some have ima-  
 gined; see Bull. *Judicium*. c. 2. §.  
 17. p. 302, 303, and the Authorities  
 in Dr. Waterland's *Instances* p. 2. 6.

Procem. haps to Jesus Christ's real Birth of a Woman, and to the  
to Sufferings and Death he underwent upon the Cross, (all  
SER.VII. which he might imagine to be incompatible with the Di-  
vine Nature,) and not apprehending that the same Person  
could have the Properties of God and Man both, imagined  
Jesus to be *mere Man*, and nothing more (b).

2. Of the  
Docetæ.

On the other Hand, the *Docetæ*, another Sect of Here-  
ticks about the same Time, attending to the wonderful Mi-  
racles of Jesus, and to the great and high Titles ascribed to  
him in the Holy Scriptures, conceived him to be truly and  
really *God, God the Son*, who descended from Heaven for  
the Salvation of Men : But not being able, any more than  
*Ebion*, to conceive how God could be born of a Woman,  
and suffer and die, they imagined with the Followers of  
*Simon Magus* (c), that he was *Man only in Appearance*, that  
he had no *material* Flesh and Blood, that he did not suffer  
and die in *Reality*, but only to *outward* Appearance and  
Show (d).

3. Of Ce-  
rinthus.  
A. D. 80.

*Cerinthus*, perceiving the Absurdity of each of these op-  
posite Extremes, viz. how wild and fantastick it was to  
suppose a Man who to all Appearance was born and died  
like other Men, who lived and conversed as other Men do,  
for above 30 Years, should be only an airy Phantasm or  
Ghost, and also how impossible on the other Hand it was  
for mere Man to perform the Works that Jesus did : i. e.  
in short, *Cerinthus*, being persuaded that Jesus could nei-  
ther be *only God* nor *only Man* ; and yet not apprehending  
how *God* could become *Man* ; invented a new Scheme dif-  
ferent from, and yet formed out of, both the foregoing :  
a Scheme as he thought sufficient to remove all Difficulties :  
He made *Jesus* and *Christ* to be *two different Persons* :  
*Jesus*, though a mere Man, yet a real and true one, con-  
ceived and born of Joseph and Mary in the natural Way,  
and who also suffered and died as really and truly, as any  
other Man in the like Circumstances would have done.  
But to empower this Jesus to work the many Miracles he

(b) Aug. de Heres. c. 10. p. 9. &  
c. 30. p. 23. Epiphani. Heres. 51.  
Theodoret. Heret. Fab. L. 2. c. 4, 5.  
p. 20, 21. Vide et Suicer Thesaur. in  
Abys. Vol. 2. col. 266, 267. et in A-  
byss. Vol. 1. col. 199.

(c) Irenæus, L. 1. c. 23. §. 3. p.

99. Aug. de Heres. c. 1. p. 1. Epiphani.  
Heres. 21. Theodoret. Heret. Fab.  
L. 1. c. 1. p. 191.

(d) Epiphani. ut supra. Vide et  
Suicer. Thesaur. in Abys. Vol. 2. col.  
260, 261. vel in Symb. Nicen. c. 11.  
p. 218.



performed, he supposed another Cælestial Person, who was called the *Christ*, (not indeed the Son of God immediately, but) the *Son of the only Son* of God, placing him at one further Remove from the Father: This *Christ*, I say, Cerinthus supposed to have descended from Heaven, and to have entered into him under the Likeness of a Dove at the Time of his Baptism, and to have quitted him again, as being *spiritual* and so *impassible*, just before his Crucifixion (e).

Procerm.  
to  
SER. VII.

These three Heresies all sprang up while the Apostle St. John was yet alive: Against whom therefore most of his Writings are bent (as I shew'd in my last) and as I shall have Occasion to shew again in the subsequent Discourse (f). But here let it suffice to note that the Apostle over and over again declares that *Jesus* and *Christ* is *one* and the same, that *Jesus* is the *Christ*; that *Christ* is the *only Son of God*; that this *Son of God* was *made Flesh*, that he *came in the Flesh*; had real *Flesh and Blood*, that in that *Flesh* he proved himself *God*, and yet died as *Man*.

These three  
Heresies op-  
posed by St.  
John.  
A. D. 91,  
& 97.

But whatever Success the Apostle might have in suppressing or checking the Heresies that arose during his Life; every one, that knows any Thing of Ecclesiastical History, knows that he could not prevent Multitudes from springing up as soon as he was dead: Some still opposing the *Divinity* of our Saviour, others still impairing or confounding his *Humanity*.

It is the latter Sort I have chiefly to do with at present: Though the grand Impugners of the Godhead of Christ list themselves with the Impeachers of his *Manhood* also. For the *Arians* who ranked the *Logos* or *Divine Word* amongst the Creatures, lest the *Word*, when he became incarnate, to *animate* the *Flesh and Blood* he assumed. For they allowed *Christ* no *Human Soul* distinct from the *Word*, but supposed, (as our modern (g) *Arians* do,) that at the Incarnation the *Word* supplied the *Soul's* Place (b).

4. The Heresy  
of the Arians  
with Relati-  
on to Christ's  
Manhood.

(e) Iræn. 1. c. 26. p. 105. & L. 3. c. 11. §. 1 & 3. p. 188, 189. Epiphan. Hær. 28. §. 1.

(f) That St. John's Writings are levelled against these Heresies. See Dr. Waterland's Importance of the Doctrine of the Trinity. p. 250—272.

(g) Dr. Clarke's Scripture Doctrine p. 293. Mr. Whiston's Historical Preface. p. 4—6. Mr. Hallet's Vindication of Mr. Pierce's Queries, p. 41.

(b) Aug. de Hæres. c. 49. p. 45.

Procem. This indeed in Hereticks who accounted the *Word* no  
 to other than a superior *created* Spirit, was but little taken in-  
 SER. VII. to Consideration by the Church (i): And therefore they  
 are the Followers of *Apollinaris* whose Errors I am next to  
 recount. *Apollinaris* was Bishop of *Laodicea* about the  
 Middle of the fourth Century: a Man who, according to  
 5. The Heresy of Apollina-  
 ris.  
 A. D. 360. *Vincentius of Lirin* who lived soon after him (k), would  
 have been equal to the greatest Supports of the Church, had  
 not an Itch of profane Curiosity led him into, I know not  
 what, Heretical Novelties, which rendered his Writings  
 dangerous to be read. He professed himself indeed sound  
 and catholick with respect to the Unity of the Trinity:  
 But in his Doctrine concerning the Incarnation of our Lord,  
 he was very heretical. He fell pretty much into the Error  
 of the *Arians*, denying that Christ had an *Human Soul*.  
 There was some little Difference indeed between them;  
 The *Arians* taught that Christ had nothing of Man but  
 Flesh; whereas the *Apollinarians* (with whom our modern  
 Arians (l), so far as the Humanity is concerned, agree)  
 allowed him a *Sensitive Soul* besides: i. e. such a Soul as all  
 Animals are supposed to have, though not such a Rational  
 Soul, as is proper to *Men*. For *Apollinaris* distinguished  
 between the *ψυχή* and the *νῦς*, i. e. the *Soul* and the *Mind*;  
 and acknowledged that the *Word* assumed the *Body* and  
*Soul* of Man, but not the *Mind*, the Place of which he  
 said was supplied by the *Word* itself. So that two Things  
 are to be observed in the *Apollinarians*: Their *Philosophy*,  
 and their *Divinity*: Their *Philosophy* in making *Man* to  
 consist of three distinct Parts, the *Body*, the *Sensitive Soul*,  
 and the *Rational Soul* or *Mind*; their *Divinity* in making  
 the *Human Nature* of *Christ* to consist but of two, viz. of  
 the *Body*, and *Sensitive Soul* alone; the Place of the *Ra-  
 tional Soul* or *Mind* being according to them, supplied by  
 the *Word*, i. e. by the *Second Person* in the *Godhead*, as  
 they allow'd the *Word* to be (m).

As to the  
 Soul of  
 Christ,  
 what.

As to his  
 Flesh, what.

But besides his Heresy concerning the *Soul* of our Bless-  
 ed Lord, he erred as extravagantly concerning his *Flesh*.

(i) Aug. *ib.* p. 46. & Creg. Naz. Orat. 46. p. 722.

k. Vincent. Lirinens. adv. Heres. c. 36. p. 47.

(l) Whiston, as before.

(m) See Pearson on the Creed. p. 160. note \*. Vide et Aug. de Heres. c. 55. p. 51. & alios apud Suicer. in Alogos Vol. 2. col. 264. vel in Symb. Nicen. c. 11. p. 221—224.

For, (as *Vincentius* informs us,) he affirmed that Christ's Procre-  
 Flesh was not taken from the Virgin *Mary*, (and therefore to  
 they refused, and indeed very consistently, to call or ac- SER.VII.  
 knowledge her, as the Catholicks did, the *Mother of God* (n);  
 but that it descended into the Virgin from Heaven: And  
 this Flesh the unsteady Man would sometimes assert to be  
*Co-eternal* with God the Word; and at other Times to be  
 made out of the Divinity of the Word. For he would not  
 acknowledge two Substances in Christ; the one Divine; the  
 other Human, the one of God, the other of the Virgin;  
 but he imagined the very Substance of the Word to be di-  
 vided; so as that one Part remained and continued with  
 God, whilst the other Part came down and was changed  
 into Flesh. Insomuch that whereas, according to Truth,  
 it ought to be said, that out of two Substances there was  
 one Christ; he, contrary to all Truth, would assert, that  
 out of one Divinity of Christ, there were two Substan-  
 ces (o). So that in short with his other Error, he seems to  
 have imbibed what the *Valentinians* had feigned concerning  
 the *Heavenly Body* of Christ, which they affirmed he brought  
 with him, and which only passed through the Virgin *Mary*,  
 like Water through a Pipe; from whom consequently no-  
 thing could be assumed (p).

His Agree-  
 ment with  
 the Valen-  
 tinians.

This was the Heresy of the *Apollinarians*, a Heresy The Absur-  
 fraught with monstrous Absurdities. It denied our Saviour dities of this  
 not only an *Human Soul*, but *Human Flesh*. For Flesh Heresy.  
 brought from *Heaven* or formed out of the *Godhead*, can-  
 not sure be *human*. In short it implied that the very *God-*  
*head* suffered and died; that the very *Divinity* of the Son  
 was in the State of the Dead, whilst his Body lay in the  
 Grave (q). A Death which if it were possible for us to  
 conceive; it would yet be impossible to conceive what Be-  
 nefit it could be of to Man. For if the Nature that sinned  
 must suffer, in Order to expiate its Sins; what Advantage  
 could it receive from the Sufferings of another Nature,  
 which, however like it may be, has nothing of the same?  
 What Alliance could *Flesh and Blood*, created out of the

(n) See the following Discourse.

(o) *Vincentius adv. Hæres. c. 17.*  
*p. 50, 51. Vide etiam Greg. Naz.*  
*Orat. 46. p. 721. & Orat. 51. p.*  
*740.*

(p) *Aug. de Hæres. c. 11. p. 10.*

*Swicer in Abys. Vol. 2. col. 262—*  
*264. vel in Symb. Nicen. c. 11. p.*  
*224—228.*  
 (q) *Vide Greg. Naz. Orat. 51,*  
*52, 737 & 745.*



Procem. *Dust of the Earth*, have with a *Body* formed out of the  
to *Substance of God*? Since then this Heresy at once blas-  
SER. VII. phemed the *Divine Nature*, and frustrated the whole Scheme  
of the Redemption of *Man*; what could the Church do  
less than reject it, and pronounce the contrary Doctrine for  
Truth?

His Heresy  
condemned  
first at Alex-  
andria.

A. D. 363.  
and after-  
wards at the  
Second Ge-  
neral Coun-  
cil.

A. D. 381.

This therefore was done first at *Alexandria* in a Council  
assembled by the great *Athanasius* (r); and afterwards by  
150 Bishops at the Second General Council held at *Con-*  
*stantinople* about 18 Years afterwards (s). In both which  
Councils was asserted the perfect *Humanity* of Christ, as  
to *Body* and *Soul*. Both Councils determined that he had  
a true *Rational Human Soul* or *Mind* as well as *Body*; and  
that his *Body* or *Flesh* was formed out of the *Flesh* or *Sub-*  
*stance* of the *Virgin*; insomuch that as truly as he was the  
perfect *Word* before all Ages; so truly was he in the last  
Days for our Salvation made perfect *Man*. And therefore  
the General Council determined that, whereas the *Nicene*  
Creed had expressed this Article concisely thus, — that  
the only begotten Son of God, — for us Men and for  
our Salvation came down, and was incarnate, and was made  
Man; it should from thenceforth in all Churches be ex-  
pressed more fully, as it had been in some Churches from  
the Time of that Council's being held; viz. in the Words  
of *Epiphanius's* shorter Creed (t), — who for us Men and  
for our Salvation came down from Heaven, and was incar-  
nate by the Holy Ghost of the *Virgin Mary*, and was made  
Man. Thus importing that he was as true and perfect  
Man from the Substance of his Mother, as he was true  
and perfect God of the Substance of his Father: perfect  
God, and perfect Man, of a Reasonable Soul, and Human  
Flesh subsisting, as our *Athanasian* Creed some time after-  
wards expressed it, and as the Catholics from thence for-  
ward carefully taught [A].

[A] It was upon Occasion of this Heresy, that the larger  
Creed in *Epiphanius* was drawn up in the Year 373, and which  
from

(r) *Epist. Synod. Concil. Alexan-*  
*drin. apud Binius. Tom. 1. Part 1. p.*  
488. col. 2.

(s) *Theodorit. Eccles. Hist. L. 5. c.*

9. p. 205. vel *Binnii. Concil. Tom. 1.*  
*Part 1. p. 539.*

(t) See *Serm. 3. p. 161.*

The next Heresy we must look into is that of *Nestorius*, Procem. Bishop of *Constantinople*, though it was first broached by one **SER. VII.**

6 The Heresy  
of Nestorius.  
A. D. 428.

from that Time was appointed, as he tells us, to be used in Baptism. As the Reader perhaps may be desirous to see it, I shall give it in the Translation of Mr. *Bingham* \*.

"We believe in one God the Father Almighty, Maker of all Things visible and invisible :

"And in one Lord Jesus Christ, the Son of God, begotten of God the Father, the only begotten, that is of the Substance of the Father, God of God, Light of Light, very God of very God ; begotten, not made, being of one Substance with the Father, by whom all Things were made, as well in Heaven as in Earth, visible and invisible : Who for us Men and for our Salvation came down from Heaven, and was incarnate, that is, was born in perfect Manner of the Holy Virgin Mary, by the Holy Ghost, and was made Man ; that is, took upon him perfect Man, Soul, and Body, and Mind, and whatsoever is in Man, Sin only excepted ; not by the Seed of Man, nor merely by existing in Man, but by framing Flesh to himself, into one Holy Unity : not after the Manner as he inspired the Prophets, and spake and wrought in them, but by being perfectly made Man. For the Word was made Flesh, not by undergoing any Change, or transforming the Godhead into Manhood, but by making one perfect and divine Union. For there is but one Lord Jesus Christ, not two ; the same, God ; the same, Lord ; the same, King ; who suffered in the Flesh and rose again ; and ascended with his Body into Heaven ; and sitteth in Glory at the Right Hand of the Father ; whence he shall come with Glory, in the same Body, to judge the Quick and the Dead ; of whose Kingdom there shall be no End.

"We believe in the Holy Ghost, who spake in the Law, and preached by the Prophets, and descended at Jordan, who spake by the Apostles, and dwells in the Saints. And thus we believe of him ; That he is the Holy Spirit, the Spirit of God, the perfect Spirit, the Comforter, uncreated, proceeding from the Father, receiving from the Son, in whom we believe.

"We believe in one Catholick and Apostolick Church, in one Baptism of Repentance, in the Resurrection of the Dead, in the just Judgment of Body and Soul, in the Kingdom of Heaven, and Life everlasting.

The larger  
Creed of  
Epiphanius.  
A. D. 373.

\* *Bingham's Antiquities* L. 10. c. 4. §. 13. Vol. 4. p. 113.

**Proem.** one of his Presbyters, named *Anastasi*, in the Year 428.  
 to This Heretick did in Reality what the Apollinarians had  
**SER. VII.** maliciously but falsely charged upon the Catholicks (u); viz.  
 He in part revived the Heresy of *Cerintus*; and divided  
 Christ into two Persons, the one the only begotten of  
 God, the other the Son of the Virgin Mary: For he  
 would by no Means allow the Divine and Human Nature  
 to be personally united; but only that the Word dwelt in  
 Christ in much the same Manner as the Holy Ghost did in  
 the Prophets and the Apostles. So that Christ, in his Sense,  
 was no more than a Man bearing God within him: and  
 consequently that *Mary*, though the Mother of Christ,  
 could no otherwise be called the *Mother of God*, or the  
*Mother of the Word*, than *Elizabeth* could be called the  
*Mother of the Holy Ghost*, with whom *John the Baptist* was  
 Luke i. 15. filled even from her Womb (x). So that (as his Contem-  
 porary Vincentius tells us (y), ) he made in Effect two differ-  
 ent Christs: the one God, the other Man; the one be-  
 gotten of God the Father, the other born of his Mother:  
 which latter Christ for some time after his Birth, he sup-  
 posed not to differ from other Men; but afterwards to have  
 been singled out from the rest of Mankind by especial Fa-  
 vour, for the heavenly Christ to take Possession of and to  
 dwell in. I do not find indeed that he ever asserted that  
 the Heavenly Christ, when he had once entered into the  
 Son of Mary ever left him again: And therefore so far he  
 might differ from *Cerintus*.

“ And those that say there was a Time, when the Son, or  
 “ the Holy Ghost, was not; or that they were made out of  
 “ nothing, or of another Substance or Essence; that say the  
 “ Son of God, or the Holy Ghost, are mutable or change-  
 “ able; those the Catholick and Apostolick Church, the Mother  
 “ of us and you, anathematizes. And again we anathematize  
 “ those that confess not the Resurrection of the Dead, and all  
 “ Heresies which accord not to this Holy Faith †.”

(u) See Dr. Waterland on the  
 Athanasian Creed. p. 199.

(x) Nestor. apud Cyril. Alex. adv.  
 Nestor. L. 1. c. 5. Tom. 6. p. 19.

(y) Adv. Hæres. c. 17. p. 51—

53. Vide etiam August. de Hæres. c.  
 96. p. 84.

† Epiphan. Ancorat. s. 121.  
 Tom. 2. p. 122.



Against this Heresy the third General Council of near 200 Bishops in the Year 431 assembled at *Ephesus*. The Result of whose Proceedings after, or rather during the Continuance of, long Contests and Feuds (α), was the Deposition of *Nestorius*, and the Condemnation of the Doctrine he was charged with (α): To both which Censures most of those that favoured and even stood by him at first, did in the End consent and agree (α).

to  
SER. VII.  
Condemned  
by the Third  
General  
Council.  
A. D. 431.

Out of a violent Opposition to this Heresy of *Nestorius*, one *Eutyches* an Abbot of the same City ran into as great an Error, but on the contrary Extreme; reviving in some Measure the Heresy of *Apollinaris* (b). For he was so strenuously bent against allowing two Persons in Christ, that he would admit but of one Nature: asserting that though the Godhead and Manhood of Christ were two Natures before they were united; yet after the Union they were both blended into one: The Humanity (as he thought) being absorbed in the Divinity, insomuch as to subsist no longer as Human; it being deified, and made properly and substantially Divine (c).

7 The Heresy  
of Eutyches.  
A. D. 448.

This indeed was something different from the *Apollinarian* Heresy. For *Apollinaris* imagined the Flesh of Christ was brought from Heaven, or at least to be formed out of the Deity which came from thence: Whereas *Eutyches* owned freely that Christ assumed his Flesh in the Virgin's Womb. He would not indeed allow it to be consubstantial with ours: But whatever it was, contrary to *Apollinaris* who changed the Divinity into Flesh, *Eutyches* changed the Flesh into God; making it the Body of God in such Sense, as to confound it with the Godhead (d). The Consequence of which must be that what was become the Divinity itself, which is by Nature impassible, continued still passible and suffered and died.

How is dif-  
fered from  
Apollinari-  
anism.

This Heresy after three Years struggles (e), occasioned the Fourth General Council to be called of 630 Bishops.

Condemned  
by the Fourth  
General  
Council.  
A. D. 451.

(α) See Dupin's *Eccles. Hist. Cent. 5.* Vol. 4. p. 191—217. & Dr. Berriman's *Lectures*. p. 273—286.

(a) Evagr. *E. H. L.* 1. c. 4. p. 134. vel Binn. *Concil. Ephes. Part 2.* lib. 1. Tom. 1. Part 2. p. 204.

(b) Dr. Waterland's *Art. Creed*. p. 198.

(c) Aug. de *Heret.* c. 91. p. 85. Evagr. *Eccles. Hist. L.* 1. c. 9. p. 261.

(d) Binn. *Concil. Chalced. Act.* 1. Tom. 2. Part 1. p. 91. vel Dupin *Cent. 5. Vol. 4. p. 221, 222.*

(e) See Dupin's *Cent. 5. Vol. 4. p. 218—242.* Dr. Berriman's *Lectures*. p. 287—307.

Procem. as some say; (Four hundred and Seventy we have the  
to Names of,) who in the Year 451, came together at Chal-  
cedon; where *Eutyches* was deposed, and his Heresy con-  
demned: And those also of *Arius*, *Apollinaris* and *Nestor-  
ius*, which had been anathematized by the three former  
General Councils, were anathematized again. And a Con-  
fession of Faith concerning the Doctrine of our Lord's In-  
carnation was drawn up and approved of, in which, follow-  
ing the Holy Fathers, they unanimously declared;

The Chalce-  
don Declara-  
tion of Faith.

"That we ought to confess one and the same Son, our  
Lord Jesus Christ; the same perfect in Divinity, and the  
same perfect in Humanity; truly God and truly Man;  
the same being of a Rational Soul and Body; the same  
consubstantial with his Father, as touching his Godhead,  
and the same consubstantial with us as touching his  
Manhood; like to us in all Things, but without Sin;  
begotten of his Father, before all Worlds, according to  
his Divinity, and yet the same for us and our Salvation,  
born in these last Days of the Virgin Mary, Mother of  
God, according to his Humanity: One and the same  
Jesus Christ, the Son, the Lord, the only begotten, ac-  
knowledged in two Natures, without Confusion, without  
Change, without Division, without Separation. The  
Difference of Natures being by no Means taken away  
by the Union; but rather the Properties of each Nature  
preserved, and meeting in one Person and one Subsistence;  
not as parted or divided into two Persons, but as being  
one and the same Son, the only begotten, God the Word,  
the Lord Jesus Christ, as the Prophets of old, and even  
Christ himself has, concerning himself, instructed us, and  
the Creed of our Fathers has delivered down to us (f)."

All the a-  
foresaid He-  
resies obvi-  
ated by the  
Athanasian  
Creed.

These were the several Heresies which, for 400 Years  
and more, molested the Church, one after another, and  
sometimes together, concerning the Doctrine of our Lord's  
Incarnation. And bearing these in Mind with the several  
Determinations of the Church against them, we shall rea-  
dily perceive why this Article is so circumstantially express-  
ed in the *Athanasian Creed*; and in what Manner, and a-

(f) Evagr. E. H. L. 2. c. 4. p. 1. | A. 5. Tom. 2. Part. 1. p. 253.  
291. vel apud Bin. Concil. Chalced.

# Doctrine of the Incarnation.

317

Procem.  
to  
SER.VII.

gainst what Oppfers, the Doctrine of it is to be maintained. For although this Creed (as the very learned Author of the *Critical History* of it (g) has admirably shewed) was drawn up very probably before the two last of the above-mentioned Hereticks (*Nestorius* and *Eutyches*) had vented their Errors; (which is the Reason why it wants many of those critical Terms, which came into Use afterwards; such as are those of *two Natures* in Christ, of his *Flesh* being *consubstantial* with ours, of *one Son* only, in Opposition to *two Sons*, and of *Mary's* being stiled the *Mother of God*; none of which Expressions we find in this Creed;) yet since the *Catholicks* in their Charge upon the *Apollinarians* (against whom this Creed is particularly levelled) condemned the Heresy which *Eutyches* sometime afterwards revived; and in Defence of themselves also renounced that Doctrine which the *Apollinarians* would have fathered upon them, and which *Nestorius* indeed did afterwards breach; Therefore we shall find all the *Heresies* which we have been recounting, all which the Four first General Councils condemned, fully obviated in that Branch of our Creed which concerns the *Incarnation* of the *Son of God*, and which will be the Subject of the following Discourse,

(g) c. 7. p. 190—207. and see before in the Appendix to Sermon. 2. p. 91—93.

PER-



## PERFECT

## GODHEAD and MANHOOD

IN

## ONE ONLY CHRIST.

## The SEVENTH SERMON.

JOHN i.

14. *The WORD was made Flesh and dwelt among us.*

SERM.  
VII.

*Introduction.*

*The Method  
proposed.*

**I**N the Creed that most fully expresses the Doctrine I have undertaken to defend, there are two general Articles of Faith, the Belief of which is pronounced *necessary to everlasting Salvation*: The one is *that we worship one God in Trinity, and Trinity in Unity*; the other *that we believe rightly the Incarnation of our Lord Jesus Christ*. How far our Salvation does really depend upon a right Belief of both these Points, my next and concluding Discourse is to shew. But this Time I am engaged to examine the Second of the Articles mentioned: viz. *the Doctrine of our Blessed Lord's Incarnation*. In which Examination I would proceed in the Method I have hitherto observed with Relation to the Doctrine of

of the Holy, undivided Trinity : and that is to state the Sense of the Creed concerning it ; and to shew from whence that Sense is collected. *What the Doctrine of our Creed concerning the Incarnation of our Saviour is, and by what Authorities and Arguments it may be proved :*

*What it is we are required to believe ; and*

*Why such Belief is required of us ; are the two Things which in this Discourse I would lay before you.*

But first let me premise that in this Article, as well as in that of the Holy Trinity the Church would have been contented and have rejoiced to have delivered down the Truth in general, and as it is simply revealed in Holy Scripture, viz. that the **WORD** (as my Text asserts) *was made Flesh ; that when the Fullness of the Time was come, God sent forth his Son made of a Woman, made under the Law to redeem them that were under the Law, that we might receive the Adoption of Sons ; that for as much as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same ; that he was made of the Seed of David according to the Flesh ; and so God was truly manifest in the Flesh ; A Mystery of Godliness which St. Paul well declares to be without Controversy great ; it being such a one, as though Angels were to dive into, they would not be able to fathom. What Tongue or Pen of Men therefore shall presume to explain what Angels Minds are too narrow to conceive ? No Words of ours can be*

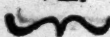
*The Doctrine of the Trinity and of the Incarnation, why defined.*

Gal. iv. 4.

Heb. ii. 14.

Rom. i. 3.

1 Tim. iii. 16.

SERM.  
VII.

be equal to a Mystery so far transcending our utmost Capacities. Far then let it be from all sober and serious Dispositions to define the *Manner how* this incomprehensible Mystery was wrought, or to attempt to declare the particular Way which the ineffable Union of the Manhood with the Godhead of Christ was brought about and effected!

But when luxuriant and wanton Imaginations shall give themselves a Loose; and, endeavouring to explain a Truth infinitely beyond their Comprehensions, shall propagate Errors; when the Doctrines they advance shall plainly derogate from the Divine Perfections, or shall be entirely repugnant to the Nature of Things; when they shall contradict the plain Language of Scripture, or disagree with the Tenor of Divine Truths revealed, concerning the Mystery so presumptuously misrepresented: It then behoves the Church to purge away the Dross, to reject and remove the Mistakes introduced; of which the Consequence will be, that the heretical Expositions being condemned as false, the contrary Doctrine must in some Measure be pronounced as true. So that the *Negative* Determinations of the Church against Error, will necessarily produce *Positive* Declarations and Articles of Faith. This has been well observed before. "In Disputations (says one of my  
" learned Predecessors) we must follow the  
" Language of our Opponents. If our Ad-  
" versaries deny the Divinity of our Lord, we  
" must assert it: If the Adversaries invent  
" Explications and Distinctions, we must ob-

" viate



“viate and answer them. The Opposers of  
“the Faith first innovated in the Language :  
“The Maintainers of it therefore must of Ne-  
“cessity reply in Terms opposite, and by Pro-  
“positions contradictory to theirs (a).”

SERM.

VII.

Those in our Creed which concern the In-  
carnation of our Blessed Lord owe their Rise  
to such Occasion. They were inserted in Op-  
position to the Innovations of those Hereticks  
(which I have given an Account of in the fore-  
going Proœmium) who, not content with what  
the Scriptures have revealed concerning this  
Mystery, endeavoured to introduce new and  
unwarranted Notions of their own ; and oppo-  
sing one another ran into quite contrary and  
opposite Extremes : Which the Church, upon  
mature and solemn Consultations, condemning,  
as the Heresies successively arose ; she could not,  
whilst pronouncing what was *not Truth*, but in  
some Measure define or declare what *was* so.  
And from these Declarations did the accurate  
Author of the Creed before us, collect and com-  
pile the following Versicles which I propose for  
the Subject of this Day's Discourse.

*The Expi-  
citeness of the  
Athanasian  
Creed owing  
to Heresies.*

Furthermore, it is necessary to everlasting  
Salvation, that he also believe rightly the  
Incarnation of our Lord Jesus Christ.

*The Subject  
of the follow-  
ing Discourse.*

For the right Faith is, that we believe and  
confess, that our Lord Jesus Christ, the Son  
of God, is God and Man ;

(a) Dr. Felton. Sermon. 8. p. 423, 424.

God of the Substance of the Father, begotten before the Worlds; and Man of the Substance of his Mother, born in the World; Perfect God, and perfect Man, of a Reasonable Soul, and Human Flesh subsisting.

Equal to the Father, as touching his Godhead, and inferior to the Father, as touching his Manhood.

Who although he be God and Man, yet he is not two, but one Christ;

One; not by Conversion of the Godhead into Flesh; but by taking of the Manhood into God;

One altogether; not by Confusion of Substance, but by Unity of Person.

For as the Reasonable Soul and Flesh is one Man; so God and Man is one Christ.

This, in neat and elegant Turns, at once expresses the Catholick Faith, guards against Misconstructions, and answers or obviates all Oppositions of Error against it. It contains the Substance of *Epiphanius's* larger Creed (*b*), (which was compiled above 30 Years before) concerning this Article; and it comprizes the *Chalcedon* Declaration of Faith (*c*), though that Declaration was not drawn up till about 20 Years after it. In short it strikes at all the Heresies that ever did, or ever can, arise in the World touching the *Person of Jesus Christ*.

The Doctrine, it expresses, is, it must be owned, very particularly and minutely defined.

(*b*) See before, Page 313, 314. (*c*) See Page 316.

But I have shewn the Occasions of it, and under what Necessities the Church was brought to express herself with such Exactness. She had numerous and subtle Heresies to deal with; and therefore was obliged to guard what Confessions of Faith she made, against the Misconstructions of all Opposers. But since no Occasions will justify her in defining any Point of pure Revelation, further than Scripture gives Authority and Light; I shall now with God's Help proceed to shew, that the Doctrine of the Creed is the Doctrine of Holy Scripture also; that every Branch of it is warranted from thence, and may be proved, if not all of them by express Words, yet some so, and the rest by necessary Deductions from it. From whence we shall see that as it is a Mystery, which the Church did not think of defining at first; so when at last she was necessitated to do it, she did it with the utmost Caution and Care: No further than to guard it against the extravagant Glosses of Heresies and Error, and to secure her Members in a right Faith and Apprehension of it; not designing to impose on them any other Articles of Belief, than what was necessary to lead them on to Salvation.

The first and leading Article of the whole is concerning the *Person* who became incarnate, *The Person incarnate, who.* which the Creed teaches us is **Jesus Christ, the Son of God.** And this is asserted in express Words by my Text. *The WORD*, saith St. John, *was made Flesh*: That WORD whose *Glory* the Apostles beheld to be *the Glory as of the only*  
Y 2 be-



SERM.

VII.

John iii. 14.

*begotten of the Father ; not of the Son of the only begotten as Cerinthus feigned (d), but of the only begotten of the Father himself. For God so loved the World (Christ tells us himself) that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting Life. In this (saith St. John) was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him.*

*The Son why incarnate rather than the Father, or the Holy Ghost.*

It was this Divine Son, the Second Person in the adorable Trinity, that undertook our Redemption and became incarnate, and not either the Father, or the Holy Ghost. And if any should ask *why* he should be incarnate, rather than either of the other Two: We may safely answer that this was more agreeable to the whole Oeconomy of God with Man. The Flesh was assumed for the Redemption of the World; and therefore it best became him, by whom the World at first was made. It was most suitable for him, by whom all Things are, to be made the Way of Salvation to all. For so the *Institution* and *Restitution* of the World were wrought by one and the same Hand: And he who originally *formed* Mankind, did, when they needed it, also *reform* them. Neither could any one with so much Propriety procure, and confer on us, the *Adoption of Sons*, as he who was the *Son of God by Nature*. None could so well renew in us the *Image* of his Father, which we had all of us lost, as he

● 1b. iv. 5.

(d) See Page 271. and 308, 309.

who is himself the express Image of the Father's Person. For as, when a Picture is defaced, the Person for whom it was drawn, must be drawn again, if he would have it renewed; so when the *Likeness* of God in Man was impaired and lost; the Son of God whose Image we bore, graciously came down, to form and fashion us again from himself, and so again to make us like him (e).

How the Son, without the Father and Holy Ghost also not to be inquired into.

If any one should presume to enquire further, *how* the Son could be incarnate without the Father's and Holy Ghost's being incarnate also? I would answer, It is an Enquiry which ought not to be made. It is a Mystery which God has not revealed; and therefore we are not to enquire about it. That the Person of the Son was really incarnate, and not either of the other Persons, the Scripture declares; and therefore the Church demands our Belief of it. But as to the *Modus* or *Manner* of it, since the Scriptures say nothing, so neither does she: The Possibility of the Thing is what we may conceive; but the Impossibility of it we cannot. For if one Person be not another Person; if the Person of the Son be neither the Person of the Father nor of the Holy Ghost, as we have shewn it is not (f); there is no Contradiction in acknowledging the Person of the Son to be incarnate, whilst the Persons of the Father and the Holy Ghost at the same Time are not incarnate. For as clearly as we can apprehend

(e) *Vide Suicer Thesaur. in* 214—216.

*Treg. Vol. 2. col. 1371—1373.*

*vel in Symb. Nicen. c. 11. p.*

(f) See Sermon. 3. p. 111—

120.

SERM.  
VII.

*This Doctrine  
necessary a-  
gainst the  
Patripassi-  
ans.*

one Person to be *sent*, and not the others; fo-  
clearly may we apprehend that one Person may  
be *incarnate*, and not the others. I edit. *homo*

And this we must believe (i. e. if we believe  
the true Divinity of the Son) unless we run  
into the Error of the *Sabellians* and *Patripassi-  
fians*, who confounding the Persons, make the  
*Father* to be crucified in the Person of *Jesus*.  
The Absurdity of which Heresy we have for-  
merly seen (g): And for a Guard against  
which the First Article in the Creed of *Aquileia*,  
a City in *Italy* [A] is expressed thus: *I believe*

*The ancient  
Roman  
(called other-  
wise the A-  
postles)  
Creed com-  
pared with  
the Aquileian.  
A. D. 400.*

[A] The Creed of *Aquileia* (as *Rufinus* gives it us about  
the Year 400) differed but very little from the *Roman*  
Creed, as it stood then: I shall therefore insert it for the  
Sake of seeing the exact Form of the *Roman* (which is  
now called the *Apostles*) Creed in those Times. The  
Words printed in an *Italick Character* were only in the  
*Aquileian* Creed.

"I believe in God, the Father Almighty (1) *invisible* and  
" *impassible* (2).

"And in *Jesus Christ* his only Son our Lord (3),  
" who was born of the Holy Ghost, and the Virgin  
" *Mary* (4); suffered under *Pontius Pilate*, and was buri-  
" ed; *he descended into Hell* (5): The third Day he rose again  
" from the Dead (6): He ascended into Heaven, sits at  
" the Right Hand of the Father: From thence he shall  
" come to judge the Quick and the Dead (7).

"And in the Holy Ghost (8): The Holy Church, the  
" Forgiveness of Sins, the Resurrection of *this* Flesh (9).

Now from this Creed the Reader may observe that,  
(besides that some of the Articles it contains are a little  
differently

(g) *Ibid.* Page 111.

(1) *Rufin. in Symb.* p. 17, 18.

(2) p. 19.

(3) *Ibid.*

(4) p. 20.

(5) p. 21.

(6) p. 24.

(7) p. 25.

(8) p. 26.

(9) *Ibid.*



in God, the Father Almighty, invisible and impassible: which last Words, invisible and impassible, Rufinus tells were purposely added to obviate this Heresy. That such Impiety (saith he) might be excluded, our Ancestors seem to have inserted these Words, and to have pronounced the Father *invisible and impassible*: For it is manifest that the Son and not the Father was born in the Flesh, and of Flesh: And from that Nativity in the Flesh, became a *visible and passible Son*. With Respect to the *immortal Substance* of the Deity, which the Son has in common with the Father and the Holy Ghost; neither the Father, nor the Son, nor the Holy Ghost is believed to be either visible or passible: But as the Son vouchsafed to assume *Flesh*, he was *seen*, and he *suffered* in that *Flesh*: He verified what *Baruch* pronounces of him: *This is our God, and there shall none other be accounted of, in Comparison of him: He hath found out all the Way of Knowledge, and hath given it unto Jacob his Servant, and to Israel his beloved. Afterwards did he shew himself upon Earth and conversed with Men (h).*

Baruch. iii.  
35—37.

difficently expressed from what they are in our present Form) the entire Articles, of—*Maker of Heaven and Earth*—*the Communion of Saints*—*and the Life everlasting*—were at this Time (as they were a great while afterwards) wanting to the *Roman and Aquileian Creed* both: And the Article also of *the Descent into Hell* was then wanting to the *Roman*.

(h) Rufin. in Symb. p. 19.

SERM.  
VII.*Christ's  
Flesh and  
Blood real.*

Nor did he *only shew himself* like a Phantom and no more, as a Spectre deluding Men's Fancies and Sight : But he was really what he seemed to be : *He came down from Heaven, and was incarnate, saith the Nicene Creed; of human flesh subsisting, saith our Athanasian; and both in strict Conformity with my Text, which expressly affirms, that he was made Flesh : i. e. He assumed not only the Form, but the Substance of it. He did not only appear now and then, and then vanish again, as it used to be the Manner of Angels when they came on Messages from Heaven; but he was made Flesh (saith St. John) and dwelt among us. He lived amongst Men above 30 Years, being seen of them, and conversing with them regularly and constantly all the While; growing and acting, living and subsisting, as other Men do. He increased in Stature, St. Luke assures us : i. e. He grew by Degrees, by the Help of common Food and Nutriment. He bore Testimony of himself that he came eating and drinking : though he was far from being what his Enemies maliciously reported of him, a Man either gluttonous or a Wine-bibber. But when he had no Food, when he had fasted for some Days and eat nothing, he felt the same Cravings that other Men do; for he afterwards hungered. Nor was he less affected with outward Pains than he was with inward : So severe was the Agony he underwent in the Garden, that his Sweat was as it were great Drops of Blood, falling down to the Ground. And the Thorns and the Nail,*

*which*

Luke ii. 52.

Matt xi. 27.

Luke iv. 2.

Luke xxii.  
44.

*The Reality of Christ's Flesh and Blood.*

329

SERM  
VII.

which fetched Blood from his Temples, his Hands, and his Feet, fetched also Complaints and Lamentations from his Heart. When he could endure no more, or at least had endured as much as his Father would lay upon him; he gave up the Ghost; he resigned his Spirit, his Human Soul, into the Hands of his Father, which with the Water and the Blood that flowed from his Side, I apprehend to be the three that bear Witness on Earth, to the Truth and Reality of his being Man.

Matt xxv.  
46.

Luke xxiii.  
46.

1 John v. 2.

But as to the Verity of his Soul, I shall speak by and by: At present I must go on to confirm a little further the Reality of his Body, which, when his Soul was expired, he left hanging on the Cross; and which Joseph and Nicodemus, Men formerly acquainted with him, thought and found to be as true a Body as either of their own. For they came and took it, and wound it in Linnen Clothes, with Spices, and buried it, in the same Manner as the Jews used to bury other Men. And even after his Resurrection, left the new Powers which he had then acquired (such as his standing suddenly in the midst of them, when the Doors were shut) should lead his Disciples to imagine that it was only a Ghost that appeared to them, he bids them familiarly handle him and see, to examine the Print of the Nails and the Spear which remained in his Hands, and his Feet and his Side, and to convince themselves by their Senses, that his Body was still real, since a Spirit has not Flesh and Bones as they saw him have. So that, to borrow the Expression of a very great

John xix.  
38—40.

John xx. 19.

Luke xxiy.  
36—40.  
and Joh. xx.  
19—29.



*The Reality of Christ's Flesh and Blood.*

great Man; "It is very wonderful upon what Ground, or indeed to what End, the Hereticks of old, *Marcion* and others, did deny the Reality of Christ's Flesh. Surely (saith he) they had a great Mind to be Hereticks, who took up so senseless an Opinion, for no Reason and to no Purpose (i)." And yet such Hereticks certainly there were;

*The Testimony of St. John to the Truth of Christ's Flesh.*

1 John i.  
1-3.

and however senseless their Opinion was, it made its Way and found too many ready to receive it. It prevailed so early and widely too, that *St. John* (when he took up his Pen at above 90 Years Distance from the Birth of our Lord, to oppose this and some other Heresies, at the Request of the Church) he opens his Epistle with a remarkable Earnestness and Warmth against it. *That (saith he) which was from the Beginning, that which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life; (For the Life was manifested, and we have seen it, and bear Witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us:) That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us. He seems to triumph over the Adversaries, that Providence had preserved him still in Being, to confront, upon the Testimony of all his Senses, so extravagant a Heresy: and intimates at the same Time, that Faith in the true Incarnation of the Word, was so necessary to*

(i) Tillotson. *Serm.* 45. p. 535.

be held, that without it they could not have Communion with the Apostle; and if not with him, neither with the Father, nor his Son, Jesus Christ, with whom the Apostle's Communion was. It was in short the Criterion, the Characteristick, by which the Spirit of God, and the Spirit of Antichrist (which had now got into the World) should be known from each other. Beloved (saith he) believe not every Spirit; but try the Spirits, whether they are of God; because many false Prophets are gone out into the World. Hereby know ye the Spirit of God: Every Spirit that confesses that Jesus Christ is come in the Flesh, is of God: And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God. And this is that Spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the World. Thus heavily does the Apostle bear against this Sort of Hereticks, against the Docete, or Phantasiastæ, as they were afterwards called; i. e. Visionaries or Men of Phantasm or Appearance, who would not believe that He was really Flesh and Blood, but that he only seemed so to outward Shew (*k*). — However ridiculous their Heresy may now appear to us; you see an Apostle thought it worth his While to write an Epistle on purpose to confute it. The Church also has ever since guarded against it in all her Creeds: And therefore whilst I am defending her Creeds as to the particular Branch of the Incarnation, I could not well decline the Proof

C. iv. 1—3.

(*k*) See Page 271, 308.

*Christ Man, of the Substance of his Mother.*

of the Verity of Christ's Flesh and Blood, which no Body now perhaps disputes. The Point then that we may suppose will be granted us, is—That as in all Things it behoved Jesus to be made like unto his Brethren; so, *asmuch as the Children are Partakers of Flesh and Blood, he also himself likewise really and truly took Part of the same.*

Heb. ii. 17.

V. 14.

*Christ Man  
of the  
Substance  
of his Mo-  
ther.*

But Hereticks I have shewed have not been more romantick as to the Nature of Christ's Flesh, than as to the Source and Original of it, or, as to whence it came. Some imagined it to have been formed out of the Divinity of Christ, supposing, as our Athanasian Creed expresses it, *a Conversion of the Godhead into Flesh.* Others with Apelles as wildly imagined that in coming down from his Father, he formed for himself I do not know what sort of aerial Body, out of the Elements or starry Substance of the Heavens (n); but which he dissolved and left behind him again, when he passed through the Sky to return to his Father. To obviate which Extravagancies our Creed asserts that his *Flesh* was human, and that he was *Man of the Substance of his Mother.* He did not merely pass through the Virgin, as through a Pipe; but the *Flesh* he assumed and exhibited to the World, he as-

(n) Tertull. *de Præscript.* c. 1. *Hæres.* c. 23. p. 17. Theodoret. 51. p. 342, 343. Epiphan. *de Hæres. Fab. L.* 1. c. 25. *Hæres.* 14. p. 166. Aug. *de* p. 211.



sumed in her and of her. He was incarnate by the Holy Ghost of the Virgin Mary, or was conceived by the Holy Ghost, born of the Virgin Mary, as it is expressed in our other Creeds; or as our Church speaks in her Articles, *He took Man's Nature in the Womb of the Blessed Virgin, and of her Substance (o).*

And this is what the Scriptures very amply confirm, not indeed by any direct Confutation of the Errors advanced, but by relating the Truth simply and nakedly as the Matter stood. They tell us that *When the Fulness of Time was come, God sent forth his Son made of a Woman: that his Son Jesus Christ our Lord—was made of the Seed of David as concerning the Flesh.* A Truth of such Importance, that it is the first Thing that St. Matthew records. *The Book of Generation of Jesus Christ the Son of David, the Son of Abraham.* But none of these Titles or Characters of him could be true; much less could he have been actually *the Seed of the Woman*, as the first Promise of him foretold he should be; had the Virgin only transmitted into the World a Body formed of another Substance, and bearing no Relation to herself, but only that of passing through her. But we are well assured that by his Birth of *Mary* all these Things were verified in him. He was born of her as truly, had his Flesh of her as really, and was her Son as literally, as ever any other Man was the Son of his Mother or the Woman that bare him. For hear how regularly,

Gal. iv. 4.

Rom. i. 3.

Mat. i. 1.

Gen. iii. 15.

*Christ Man, of the Substance of his Mother,*

how circumstantially indeed, her Pregnancy is related. In the first Place an Angel, the Angel Gabriel, bails her, and declares her highly favoured of the Lord, as being blessed among Women, and singled out from them all, to conceive in her Womb and bring forth a Son, whose Name should be called Jesus, who should be great, and should be called the Son of the Highest, unto whom the Lord God should give the Throne of his Father David, and he should reign over the House of Jacob for ever, and of his Kingdom there shall be no End.

This Son, this Jesus was Mary to conceive in her Womb, and to bring forth. As she was the Virgin whom Isaiah foretold, for she was to conceive and bear the Immanuel; to conceive him in her Womb as Gabriel expresses it, by which Mary we find understood that which Conception ordinarily signifies. For she immediately asks, *How shall this be, seeing I know not a Man?* The Angel, it is true, satisfies her that it should be miraculously brought about: But he by no Means intimates that it should not be a true and real Conception; or that the Child should be otherwise formed and nourished than other Children in the Womb are. Nothing like this can be inferred: But on the contrary we may observe that when Joseph found her to be with Child, he discovered it by the same apparent Signs, by which the Pregnancy of other Women is usually known. For he was startled and surprized at it, and at first was minded to put her away, which shewed that till the Angel had informed him of the Truth, he

*Christ Man, of the Substance of his Mother.*

333

SERM.  
VII.

he apprehended she had conceived by some other Man. And even when the Mystery was revealed to Joseph, to every Body else she still appeared to carry within her a natural Burthen. For it continued regularly to increase and grow, infomuch that when Mary went up with Joseph, Luke ii. 5, 6, 7. from Galilee to Bethlehem, she was great with Child. Neither was she delivered till the Days were accomplished; i. e. not till the Time of Life was come, the usual Time of continuing with Child: Then and not till then did she bring forth her firstborn Son. "He then who was "conceived in Mary's Womb; who grew "there in Proportion to other Children; who "stayed there the full Time of other Births; "who was nourished during that Time, as others are, till ripe for the Birth; who at the "End of that Time, was born after the Manner of common Infants: He was as truly "and properly her Son, as any Child is the "Son of her who bears him (p). He was literally speaking the Fruit of her Womb, and she was literally the Mother of our Lord, as Elizabeth, when filled with the Holy Ghost, pronounced of them. Luke i. 41, 42.

Yea, we may assert that she was a Mother in a much higher and stricter Sense than any other Woman was or ever will be. For whereas in common Child-bearings both Parents contribute to the Substance of the Child; Jesus had the whole of his from Mary. For we

Born of  
the Virgin  
Mary.

(2) Stanhope on the Gospel for the Sunday after Christmas-Day.

p. 341.

are



SERM.  
VII.

are not to surmize with *Ebion*, *Cerintus*, *Car-*  
*pocrates*, and others (q), that Jesus was the Son  
 of *Joseph* as well as *Mary*, in the common  
 Way of Human Propagation; but we are sted-  
 fastly to believe that he was mysteriously and  
 miraculously born of his Mother even whilst  
 she was a *Virgin*. He was born, saith the A-  
 postle's Creed, was incarnate, saith the Ni-  
 cene Creed, of the *Virgin Mary*. So the  
 Prophets had foretold he should be. The first  
 Promise of him, which came from the Mouth  
 Gen. iii. 15. of God himself, expressly calls him *the Seed of*  
*the Woman*; which seems to imply that from  
 that Sex alone he should peculiarly Spring. Ac-  
 cordingly the Prophecy of *Jeremiah*, *The Lord*  
 Jer. xxxi. 22. *hath created a new Thing in the Earth, a Wo-*  
*man shall compass a Man*, is thought to allude  
 to the miraculous Conception of the Blessed  
 Virgin, without a Man (r). But the Prophe-  
 cy of *Isaiab* is clear to the Point: *Behold a*  
*Virgin shall conceive and bear a Son, and shall*  
*call his Name Immanuel* (r). And that *Mary*  
 the Mother of Jesus was a *Virgin* when she  
 brought him forth, the Evangelists are express.  
 We have St. Luke's Testimony and her own  
 too, that she was a *Virgin* when the Angel  
 Luke i. 27. *Gabriel* saluted her. For he was sent to a *Vir-*  
*gin espoused to a Man whose Name was Joseph;*  
 and sent on such a Message as caused her to ask  
 —How shall this be, seeing I know not a Man?  
 V. 34. —*Espoused to Joseph* St. Matthew as well as St.  
 Mat. i. 18.

(q) See the foregoing Proce-  
m.

(r) See these Texts Vindicated

against the Jews, by Bishop Pear-  
son on the Creed. p. 171, 172.

Luke tells us she was : But then according to the Message which St. Luke tells us the Angel delivered to her, St. Matthew assures us that *before they came together she was found with Child of the Holy Ghost.* And though in such Circumstances Joseph, in Obedience to the Angel's Command, *took unto him his Wife*; yet the Evangelist further assures us, that *he knew her not, till she had brought forth her first-born Son.*

Luke i. 35.

Mat. i. 25.

Such full and express Authorities do the Scriptures afford us for asserting in our Creeds that Jesus Christ the Son of God *was conceived or incarnate, by the Holy Ghost of the Virgin Mary: Born of the Virgin,* in whom he *was conceived or incarnate by the Holy Ghost.* And this *mysterious Conception* it is as necessary to believe, as his *miraculous Birth*: The one being no less a Doctrine of Scripture, nor a Doctrine less important, than the other. It was of such Consequence for Joseph as well as Mary to know it, that an Angel was sent by the Divine Wisdom from Heaven to each of them to reveal it. *The Holy Ghost (saith Gabriel to Mary) shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that Holy Thing, which shall be born of thee, shall be called the Son of God: And to Joseph the Angel of the Lord, in a Dream,—Joseph, thou Son of David, Fear not to take unto thee Mary thy Wife: For that which is conceived in her, is of the Holy Ghost.* Thus the Angel, or Angels, to the Parties themselves: And since all Man-

Conceived  
or incarnate  
by the Ho-  
ly Ghost.

Luke i. 35.

Mat. i. 20.

SERM.  
VII.

v. 18.

kind as well as themselves have an equal Interest in the Mystery revealed, therefore the Evangelists not only record the Revelation of it to them; but St. Matthew particularly, to fix the Attention of the Church of God in all Ages upon it, begins his Account of the Birth of Christ with a Notification of this Divine Conception: *The Birth* (saith he) *of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together she was found with Child of the Holy Ghost.*

*What meant  
by this Con-  
ception.*

So true is our Creed, and so necessary an Article of Faith does it express, when it says that Jesus **was conceived by the Holy Ghost.** Not that we are to understand by this Part of the Article, that the Holy Ghost communicated to Christ's Manhood from his own Substance, either wholly or in Part. The *Socinians* indeed have hatched up a Notion something like this [B]. But in this as well as in

*The Socinian  
Notion of the  
Conception  
of Christ.*

[B] They feign that one Part of Christ's Flesh was received from the Virgin, and consequently that he was the Son of *David* and of *Abraham*, from whom the Virgin herself descended; and that another Part of it was brought down from Heaven, or rather created (not indeed by the Holy Ghost, which they suppose to be only an Efficacy from the Father, but) by the immediate Operation of the Father himself, and by him conveyed into the Womb of the Virgin, and conjoined with the other Part which was taken from her †; thinking that by this poor Invention of theirs, they could solve or evade all those glaring Texts of Scripture, which pronounce Jesus by way of Eminency *the Son of God*, at the same Time that they will allow him to be no more in Reality than Man.

† See *Bishop Pearson on the Creed.* p. 166. Note \*.



*Christ conceived by the Holy Ghost.*

339

SERM.  
VII.

all the rest of their peculiar Notions, they speak not only *without* Scripture, but directly *against* it. For we have sufficiently shewn, that as to his Human Nature, *he was made of a Woman*, of the Virgin alone whose Seed he was, and through her of *the Seed of David according to the Flesh*. It is only the *Efficiency* therefore of the Incarnation which the Creed must be understood to attribute to the Holy Ghost. Christ was incarnate of the Virgin Mary by the *peculiar Operation*, not of the Father, but of the Holy Ghost, who as I said, enabled the Virgin to become fruitful, and to perform all the Actions of a Mother. *The Holy Ghost came upon her, and the Power of the Highest overshadowed her.* By which Overshadowing, the Virgin, without the Concurrence of Man, conceived and brought forth the Man Christ Jesus, miraculously formed from her own Substance only. For what was human and created, (as the Flesh of Christ apparently was) could not possibly be formed from the Substance of the Spirit which is eternal and divine.

Luke i. 35.

It is true that the Angel in his Salutation declared, that *the Holy Thing which should be born of Mary, should be called the Son of God*; and that because it was conceived in her by the Operation of the Holy Ghost, and the Power of the Highest: intimating that even with Respect to the Birth of his Human Nature, he would be in a very peculiar Manner *the Son of God*. And so he might very properly be, without deriving any Part of his Flesh and Blood from the Divine Substance. *Adam* is

*Christ, as Man, the Son of God by Virtue of his Conception.*

Luke iii. 38.

called

SERM.  
VII.Luke iii.  
23.

called in exprefs Terms *the Son of God*: But not because he was created out of the Substance of God: But because he was directly and immediately the Work of God's own Hands. And so Christ, though born of the Virgin *Mary*, and in that Respect the *Son of Man*, which *Adam* was not, being yet conceived in her *by the Power of the Highest*, he was as truly the Son of God, as *Adam* was. *He was supposed* indeed to be the *Son of Joseph*: But *Joseph* himself knew otherwise. *He* had very sufficient Assurance given him, that *Jesus's* Original was much higher, that what was conceived in *Mary* was of the *Holy Ghost*; and consequently that he was really *the Son of God*.

The Manner  
of the Incar-  
nation a  
Mystery.

Luke i. 34.

v. 36, 37.

Incarnation  
by the Holy  
Ghost why  
necessary.

Heb. vii. 28.  
and viii. 3.

c. x. 5, &amp;c.

As to the *Manner* of the Conception, all our Creeds are deeply silent: And so it concerns us all to be: and not to speak or even think, where Words or Thoughts may be either dangerous or misbecoming. We must by no Means attempt to explain what is so wonderfully mysterious and divine. The Virgin herself could not comprehend *how it could be*: And the Angel that declared it, resolved it up to that Almighty Power which can make the *old* and the *barren* to bear, and *with whom nothing is impossible*.

Let it suffice that we are well assured, since *it was of Necessity*, that *the Son*, the eternal Son of God, *who is consecrated* the High Priest and Mediator of the New Testament *for evermore*, should have *somewhat to offer*, that *some-what* he had; even *a body* which God himself had

*Christ conceived by the Holy Ghost.*

341

SERM.  
VII.

had prepared him. But though prepared by the Father, and conceived by the Operation of the Holy Ghost; yet neither had the Father nor the Holy Ghost the same Right and Property in it, which the Son had. For the Son, by the Assumption of it into his Godhead, made it his own in such a Manner as it was not theirs: his own by a peculiar and incommunicable Property of personal Union; and which therefore when offered must be satisfactory to the Father, because it was a Free-Offering of the Son, and of his own. Accordingly when the Father had no longer Pleasure in burnt Sacrifices and Offerings for Sin; the Son willingly offered his Body once for all, and readily entering upon the Work of our Redemption, says *Lo, I come to do thy Will, O God.* But the Body being from us which Jesus had; how could it be an Offering fit for his Father? *Who can bring a clean Thing out of an unclean?*—Job pertinent-ly asks; and in the same Breath as pertinent-ly answers himself—*Not one.* Much less certainly can a clean and undefiled Redeemer be produced out of a defiled and unclean Nature; except He who is Holiness essential, whose Operation is to sanctify, i. e. except the Holy Ghost himself be Author of the Production. Therefore that He who came into the World to cleanse others, might not be himself unclean; that the Redeemer of the World might not stand in Need of Redemption; He, who is the Fountain of all Holiness and Purity, formed his Flesh, and formed it from the Substance of a pure Virgin. Thus was the Holy

Z 3

Jesus,



SERM.  
VII.

1 Pct. i. 19.

Heb. iv. 15.

C. vii. 26.

Rom. viii.

3.

Christ, of a  
Reasonable  
Soul  
subsisting.

Jesus, considered as our *Sacrifice*, a *Lamb*, truly *without Blemish and without Spot*. And though, considered as our *Priest*, it *behooved him in all Things to be made like unto us*; yet in that great *Similitude*, a *Dis-similitude* was as necessary, viz. that he should be *without Sin* (q); For such an *High Priest* became us, who is *holy, harmless, undefiled, separate from Sinners*. And such a one was Jesus by his *Sanctification* from the *Womb*. So that *what the Law could not do, in that it was weak through the Flesh*; God sending his own *Son in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh*.

But it is not the *Human Flesh* alone of the *Son of God* that we are to assert and maintain, the *Creed* calls on us further to confess him to be *as perfect God, so also perfect Man, of a reasonable Soul as well as human Flesh subsisting*. That this has been denied as well by modern as by ancient Hereticks we have already seen (r): It having been the *Doctrine* of the *Arians* and *Apollinarians* of old, as well as it is of the *Arians* now, that it was the *Word* itself which animated the *Human Flesh* it assumed, and underwent all the *Affections, Passions, Agonies and Sensations*, which Jesus in the *Flesh* was forced to endure (r).

This *Doctrine* considered in the *Arian* *Notion* which supposes the *WORD* to be no other in *Reality* than a *Spirit* vastly superior to An-

---

(q) Pearson on the Creed. p. 179. (r) See p. 309, 310.

gels or the Souls of Men, does not, I acknowledge, imply such shocking Blasphemies in it, as it does when considered in the Notion of the *Apollinarians*, who confessed the *WORD*, as the *Catholicks* do, to be *very God*. But taking it even in the Notion of the *Arians*, I see not how it can be reconciled with Reason, for which those Gentlemen would seem at least very earnestly to contend. For " they teach " that the Person who came down from Heaven to be incarnate or made Man, and who " suffered and died for the Sins of the World, " was originally a Person *unspeakably superior to Men or Angels* (s); a Person to whom are " ascribed in Scripture, the *greatest Things* and " the *highest Titles*, even *all communicable Divine Powers*; i. e. all Powers which include " not that Independency and supreme Authority by which the God and Father of all is " distinguished to be *the God and Father of all* (t); a Person, whom another Gentleman also still acknowledges, the Style, Titles, " Attributes and Actions ascribed to him " through the whole Bible and all Christian " Antiquity demonstrate to be the *very next Being to the supreme God*, and quite superior " to all subordinate Creatures, and to be *God the Word* (u); a Person who, in the Account " of the first cited very learned Author again (x), is by Nature truly God, as truly as

The Arian  
Doctrine of  
the Incarnation.

(s) Dr. Clarke's *Scripture the Earth*. p. 44. *third Edition*,  
*Doctrine Part 2*. §. 23. p. 293. 1722.

(t) *Ibid*. §. 27. p. 297.

(u) Mr. Whiston's *Theory of* Mr. Nelson. p. 41.

“Man is by Nature truly Man.” This is the Person, who, according to the Arians, animated the Body of Jesus Christ. It cannot therefore be an unfair Question to ask—Whether this Person *so unspeakably superior* not to *Men* only but to *Angels*, to whom the greatest Things and the *highest Titles*, (even all that include not the Independency and Supremacy of the Father in them) are to be ascribed; who is the *very next Person to the supreme God*, quite *superior* to all subordinate Creatures, being *God the Word*, by *Nature* as *truly God*, as Man is by *Nature* truly Man; Is it unfair I say to ask whether this Person, this Spirit or Soul, with all these Divine Powers and Characters belonging to him, was an *Human Soul*? If not; permit me to ask another Question. Could this Divine Person, by assuming Human Flesh alone, and not an Human Spirit with it, be said to have assumed the Human Nature? For is not an Human Soul as essential a Part of Human Nature as Human Flesh? And therefore can a Spirit of a superior Nature by taking Flesh only, become true and perfect Man. And yet such Christ calls himself in express Terms. *Ye seek to kill me*, (saith he) *a MAN that hath told you the Truth*. St. Paul also calls him *the MAN Christ Jesus*. And so the Work of our Salvation which he came to perform made it necessary he should be. For which Reason the inspired Author of the Epistle to the Hebrews says, that *in all Things* (i.e. in Flesh and Blood, and in every Thing whatsoever belonging to Man) *it behoved him*

John viii.  
40.

1 Tim. ii. 5.  
See also Acts  
xvii. 31.

Rom. v. 15.

1 Cor. xiv.

21, 45, 47.

Heb. ii. 17.



to be made like unto his Brethren, i. e. like to other Men. But how Human Flesh and Blood, animated by a Soul unspeakably superior to other Men's Souls, is in all Things like to other Men, I acknowledge myself unable to conceive. Nor can the Gentlemen against whom we argue, I believe, solve the Difficulty any other Way, than by asserting that any intelligent Being or Spirit, of what high Dignity or Nature soever, if once clothed with Flesh and Blood, becomes a Man. But if so; the Notion of the *Apollinarians* has so far no Absurdities in it. For if any Spirit without Exception, even the highest that exists, may become a Man by taking Flesh; then the Divine Word, though truly God, and of the Essence of God, by submitting to animate an Human Body might also be Man. But to suppose Christ's Body was so animated, (the Consequence of which we know must be that the very Godhead suffered Agonies and Pains, and underwent Death, when Christ died on the Cross) involves such shocking Blasphemies in it, that even the Arians will join with us in condemning so strange and monstrous an Heresy. And indeed it was this Heresy which our Creed was principally intended to oppose in the Versicle I am now going to defend: viz. that as Christ is *perfect God*, so is he also *perfect Man, of a Reasonable Soul*, as well as *human Flesh subsisting*. To the *Apollinarians* therefore I must keep my Eye: But since we must look into the Characteristicks or Marks, which the Scriptures give us of the Spirit or Soul which animated

The Apollinarian Doctrine of the Incarnation.

SERM.  
VII.

animated the Flesh and Blood of Christ, so far as to shew how impossible it is ever to reconcile them with the *Godhead itself*; the Reader, if he pleases, may consider at the same Time, whether they are reconcilable with a Being so *unspeakably superior* not only to *Men*, but to *Angels*; with the *very next Being* to the supreme God, nay with one who is, *by Nature, truly God*.

To begin then with my Text; the Letter of this says nothing, it is true, but that *the Word was made Flesh*: From whence and from some parallel Places of Scripture, our modern Arians would confirm the Notion that the Logos assumed only a *Body of Flesh and Blood*, and not a Soul (y). But how often is the Word *Flesh* used in the holy Writings for the whole Nature and Essence of Man? *All Flesh had corrupted his Way upon the Earth* (saith Moses;) *I will not fear what Flesh can do unto me*; (saith holy David.) And again, *O thou, that bearest the Prayer, unto thee shall all Flesh come. The Glory of the Lord shall be revealed*, (saith Isaiah) *and all Flesh shall see it together. I will pour out my Spirit upon all Flesh*; saith God himself by the Prophet Joel. *All Flesh shall see the Salvation of God*, saith our Blessed Saviour. And to Peter he replied, *Blessed art thou Simon Bar-jona: For Flesh and Blood hath not revealed it unto thee; but my Father which is in Heaven*. And, *Except those Days should be shortened, he says again, there should no Flesh be saved. And by the Works of the Law*, saith his Apostle

Gen. vi. 12.

Pl. lvi. 4.

Pl. lxxv. 2.

Isai. xl. 5.

Joel ii. 28.  
and Acts ii.

37.

Luke iii. 6.

Mat. xvi.

37.

Mat. xxiv.

22.

(y) Mr. Haller's Vindication of Mr. Pierce's Queri. p. 52, &amp;c.

St. Paul, *shall no Flesh be justified.* Nay St. Paul puts the *Flesh* for the *Soul* itself, the Principle of willing and choosing and knowing: He uses it indeed for a Soul *fleshly minded*, but still he uses it for the Soul. *I know* (saith he) *that in me, that is in my Flesh, dwelleth no good Thing: For to will is present with me, but how to perform that which is good I know not.* Since then the Term *Flesh*, in the Language of the Prophets, of Christ himself, and of his Apostles, is so frequently used for the *Whole of Man*; why should the most essential Part of him be excluded, only because the *Flesh* is mentioned? The Evangelist very likely might choose the Word, *Flesh*, to express the *Frailty* of the Nature he assumed; but there is no Reason for thinking that because he named *Flesh*, he therefore designed to exclude the *Soul*. If the Mention of one Part of the Nature of Man should always be understood to exclude the other; our Adversaries, I doubt, would be hard put to it, to reconcile many other Texts of Scripture. For if *Flesh* does not imply the Soul to be united with it; why should *Soul*, when it is mentioned alone, imply the *Flesh*? And yet in numerous Places of the Bible, where such or such a Number of *Souls* is mentioned to import so many Persons, no one, I believe, ever imagined that the Text spoke of *naked Souls*, or *Souls destitute of Flesh*.

Although the Text therefore says that *the Word was made Flesh*; it certainly means that He was made Man, or became Man; perfect Man both in Body or Soul. There being full

Evi-

A Wisdom  
in Christ, ca-  
pable of in-  
crease.



SERM.  
VII.

Luke ii. 52.

Evidence in the holy Writings for the one as well as for the other. St. Luke tells us, He *increased in Wisdom*: Which certainly is to be understood as literally, as his increasing in *Stature*. And if so, "Wisdom (says the most learned Expositor of the Creed) belongeth not to the Flesh, nor can the Knowledge of God (which is infinite) increase. He then whose Knowledge did improve together with his *Stature*, must have a Subject proper for it, which was no other than an Human Soul (z)." This was the Seat of his *finite Understanding*; of that Understanding which did not know the Day of Judgment. This again was the Seat of the *Will*, which, tho' he would have it *subject* to, was certainly *distinct* from, the Will of his Father. *Not my Will* (saith he) *but thine be done*. And again, *I seek not mine own Will, but the Will of the Father which has sent me*. This concludes strongly against the *Apollinarians*. For if the *WORD* be of the *Essence* of God, and one with the Father; then the Will of the Word could not possibly be distinct from the Father's. But we see Christ had a Will which was not the Father's; and consequently he must have in him a Principle that could will, besides the *WORD*: And that Principle could be no other than an Human Soul. †

Christ subject  
to Human  
Infirmities  
and Temptations.

Heb. iv. 15.

C. v. 2.

Mat. iv. 1.

Heb. ii. 18.

† 15.

For what other Principle could be touched with a feeling of our *Infirmities*, and even compassed with *Infirmity*, as we are expressly told Jesus was? Infomuch that he suffered, being tempted, tempted of the Devil, and in all Points

(z) Bishop Pearson on the Creed. p. 160.

tempted

*tempted like as we are.* This surely must argue a Principle subject to Human Passions and Emotions: And what other Principle can possibly be so; but an Human Mind? To say that the *Flesh* could feel Temptations, and not the intelligent Mind that informed it, would be downright Nonsense: To say that the *Godhead* could be *compassed with Infirmary*, and in *all Points tempted like as we are*, would be direct Blasphemy: And to say that a Person by *Nature God*, or *next to God*, the *Creator* of *Flesh* and *Blood* and all Things, could be tempted, or feel uneasy Passions and Emotions excited in him, either by the *World*, the *Flesh*, or the *Devil*, all which are his own Creatures; This I doubt the acutest Reason can never reconcile; any more than it can how a Nature which had Wisdom and Strength and Power sufficient to create, sustain, and govern the Universe, as the Arians confess the *Word* to have, could be subject to those natural Affections and Passions, Weaknesses and Infirmities, to which we know Christ whilst on Earth was always prone (a). For sometimes we read *he groaned in the Spirit and was troubled*: At other Times he cried out, *Now is my Soul troubled*: And again, *My Soul is exceeding sorrowful even unto Death*: which was meant as literally, be sure, as it was spoken.

John xi. 33.  
and C. xiii.  
21.  
Joh. xii. 27.  
Mat. xxvi.  
38.

For to interpret [the  $\psi\upsilon\chi\eta$ ] *the Soul*, in these last Places of a merely *sensitive Soul*, will

*The Soul in  
Christ, a  
Rational  
Soul.*

(a) See the Scriptures and the Arians compared. p. 17—20.

SERM.  
VII.

never do, at least not till it is first proved, that the *rational*, and the *sensitive*, Soul of Man are distinct Principles, and that *Reason* and *Sensation* can't both belong to one and the same Individual Substance. But this I doubt wou'd be a difficult Task (b). [c]. For that [the ψυχή]

Mr. Whiston noted.

1 Thes. v.  
23. explained.  
The Spirit a  
Divine Principle given  
to good Men  
distinct from  
the Soul.

[c] Mr. *Whiston*, who is one of those that admit a *Sensitive* Soul in Christ, but deny that he had a *Rational* one, thinks he has made a notable Discovery, "That the ancient Opinion was always, That Man was peculiarly [*compositum Animal*] a *compound Animal*, or a Being that contained more Parts than Brutes, as having besides the gross Body, and its [ψυχή] or *Sensitive Soul*, a [πνεῦμα] or *Spirit* bestowed upon him from above, to be [ἐπιστάτης] the Governor of the rest \*. And so, it is certain, good Men have, as he might have found in his New Testament, without going any further. The very *God of Peace* (saith St. Paul) *Sanctify you wholly, and may the whole of you*, [ἐν ᾧ ὅλον ὑμᾶς, τὸ πᾶν ὑμῶν, ὡς ἡ ψυχή, ὡς τὸ σῶμα] *the Spirit, the Soul, and the Body, be preserved blameless unto the Coming of our Lord Jesus Christ*. But what is [this πνεῦμα] this Spirit which the Apostle speaks of? Not the Rational Human Soul, but an additional Spiritual Principle or Influence from the Divine Mind, vouchsafed from God to the Faithful only, resting in and working upon the supreme intellectual Faculty of the Soul, and through that upon the inferior Powers for its Recovery and Salvation. By Spirit in this Place St. Paul means that Principle, which constitutes what in another Place he calls the [πνευμαλικὸς ἄνθρωπος] *Spiritual Man*, in Contradistinction to [ψυχικός ἄνθρωπος] the Man with a ψυχή or Soul, that is, *the Natural Man*. And yet by the *Natural Man* he certainly meant a Man indowed with a Rational Soul. And therefore [the πνεῦμα] the *Spirit* which was necessary besides the *Soul* [or ψυχή] to make a *spiritual Man*, must be a Prin-

(b) See Dr. Knight's *Prim. Christianity vindicated*. p. 58, 59.

\* Mr. Whiston's *Historical Preface*, p. 5, 6.



the Soul, which our Adversaries are pleased to admit in our Saviour, signifies the *rational Soul*

SERM.  
VII.

a Principle superadded to the Rational Soul; as *Irenæus* explains at large †. So that the Apostle's Words in his Epistle to the *Thessalonians* may be paraphrased thus. "May the Union between your Body, Soul, and Spirit, be so preserved, that at the Coming of our Lord, no Blame may lie upon the Bodily or Rational Part of you, for the Loss or Withdrawing of the Spiritual." And in this Sense did *Justin Martyr* certainly understand St. Paul: For (in a Place to which Mr. *Whiston* himself refers) he says "that these three, the Spirit, the Soul, and the Body, shall be preserved or saved in those who have sincere Hope, and firm Faith in God †; which plainly intimates that the Spirit is not in Man as Man, or as barely rational; but in Man as faithful, or as distinguished from Men in a State of Disobedience or Infidelity ‖. Accordingly *Irenæus* makes the Difference at the Resurrection, between good and bad Men, to consist partly in their having or not having their Spirits when they shall arise. "All that are written to Life (saith he) shall arise, having their own Bodies, and their own Souls, and their own Spirits, in which they have behaved themselves well pleasing to God. But they who have deserved Punishment, shall go away into the same, having their own Souls, and their own Bodies, in which they departed from the Grace of God." By which [*χαρις*] Grace or Gift, I suppose he means the Spirit given to the Righteous, without which he plainly supposes the wicked will arise \*\*. And in another Place he tells us in express Words, that "Our Substance, i. e. the Union of the Soul and Flesh, assuming to itself the Spirit of God, makes a perfect spiritual Man ††;" which supposes again that

† L. 5. c. 6. p. 299, 300.

† Just. Mart. apud Grabe

*Spicileg.* Vol. 2. p. 192.

‖ See Dr. Knight's Considerations on Mr. Whiston's Historical Preface. p. 3—6.

\*\* Iren. L. 2. c. 33. §. 5. p. 168.

†† *Ib.* L. 5. c. 8. §. 2 p. 301.

See also c. 6. p. 299, 300. where he asserts the same Thing, and insists largely upon it.

SERM.  
VII.

of Man, appears from abundant Places in Scripture. It being frequently used for that principal Part of us which we are by all means to

Mat. xx. 28.

that the Union of the Soul and Flesh alone, without the Spirit, makes a perfect *natural* Man. Mr. *Whiston* therefore was right once if he could have kept so; viz. when he had "no Notion of any more than two Parts, a Soul" and a *Body* in Human Nature \*." For no more there are in the natural State: And therefore when Justin ascribes these two to Jesus Christ; he asserts him to have the constituent Parts of Man. For according to Mr. *Whiston's* own Confession, "that Father expressly asserts, that the intire Person of Christ included [a ψυχή as well as the " Λόγος and a Σῶμα] a Soul as well as the *Divine Nature*, "and a *Body* †." a Soul, (saith Irenæus) which he gave for our Souls, and Flesh which he gave for our Flesh ‡. Agreeably to what our Lord saith of himself, that he came to give [his ψυχή] his Soul a Ransom for many. His Soul and his Flesh therefore were both of the same Kind with the Souls and the Flesh for which they were given. And therefore if Mr. *Whiston* had apprehended what the Ancients intended by the [πνεῦμα or] *Spirit*, he would not have confounded it with the *Rational Soul*, and so eagerly have embraced the Heretical Notion of Christ's having no Soul as soon as he met with it; which according to his own Account of himself was the very Rock on which he split ||. For he would still have perceived that by [the ψυχή] the Soul, which Justin Martyr ascribes to Christ, he meant the immortal, Rational Principle in Man: For thro' that whole Fragment from whence Mr. *Whiston* made this imaginary Discovery, Justin is arguing against those who denied the Resurrection of the Flesh, and asserted that [the ψυχή] the Soul only could be saved. In Opposition to whom, the Martyr by many Arguments proves that the Flesh will be saved as well as the Soul, and in Order to that

\* *Historical Preface*. p. 5.† *Ibid.* from Justin Martyr.  
*Apol.* 2. §. 10. p. 26.

‡ Iren. L. 5. c. 1. p. 292.

|| *Historical Preface* p. 5, 6.

live (a); for that immortal Part which never dies; for that Soul which those that kill the Body, are not able to kill, but which lives and

that Salvation, will be raised again; the Body and the Soul being both necessary to complete the Manhood, to the whole of which, and not to one Part of it, Salvation was promised. "For since it is declared (saith he) that Man shall be saved; that Declaration is also made to the Flesh: For what is Man but a rational Animal consisting [ἐκ ψυχῆς καὶ σώματος] of a Body and a Soul? Can therefore [the ψυχὴ] the Soul by itself be a Man? No; But the Soul of a Man. Can the Body therefore be called a Man? No; But it is called the Body of a Man. Wherefore, if neither of these by itself be a Man; but that which is compounded of both be a Man; and God has called Man to Life and the Resurrection; then he has called not a Part of him, but the whole, [ὅλον τὸν ἄνθρωπον] that is, the Soul and the Body. And would it not be absurd (since these are as it were one, and in the same Person) that one should be saved, and the other not? For since it is not impossible (as has been shewn) for the Flesh to be regenerated; why should there be that Difference [ὅτι τὸν μὲν ψυχὴν σώζειν, τὸν δὲ σῶμα μὴ] that the Soul should be saved and the Body not? Can any clearer Words be desired to shew that Justin throughout this Fragment by [ψυχὴ] Soul, meant the rational, immortal Soul? And yet these, with many others to the same Purpose, stand but two Pages before those which Mr. Whiston refers to \*. And therefore had not his Attention been much prepossessed; instead of the perverse Inference he makes from that Place, he would have inferred from thence; that, "when the Martyr in another Place asserts that the intire Person of Christ included [a ψυχὴ] as well as the Λόγος and a σῶμα] a Soul as well as  
" Divine

(a) Mat. xvi. 26. Heb. xiii.  
7. 1 Pet. i. 9. James i. 21. c. v.

\* Just. Mart. de Resurrectione, apud Grabe Spicilieg. Vol. 2, p. 188, 189.



SERM.  
VII.

acts in a separate State, whilst the Body is in the Grave (b). This is the Part which the [ψυχή or] *Soul* in the New Testament signifies; the same consequently with what in other Places is called [πνεῦμα, or] *Spirit* (c): By which our Adversaries themselves allow the Rational Soul is to be understood. But though they could prove [the πνεῦμα and the ψυχή] the *Spirit* and the *Soul* to be different Principles; I see not what Advantage they would gain by it, so long as it appears that Christ had [a πνεῦμα as well as a ψυχή] i. e. a *Spirit* as well as a *Soul*, or a *Soul* that was also a *Spirit*, a *Spirit* in which he groaned and was troubled, a *Spirit* which he recommended into the Hands of his Father, when he breathed it forth or gave up the Ghost: which certainly must be understood of the same Principle which St. Stephen meant when he called on the Lord Jesus to receive his Spirit; i. e. of an Human Rational Spirit, which from hence we learn to have been in Jesus. And therefore with what Modesty could any Man affirm "that [the Λόγος] the *Word* in Christ supplied the Place of [the πνεῦμα or] the *Rational Soul* in

John xi. 33.  
C. xiii. 21.  
Mat. xxvii.  
50.  
Mark xv.  
37.  
Luke xxiii.  
16.  
John xix.  
30.  
Acts vii. 59.

"*Divine Nature and a Body* †;" he means that Christ, besides the *Logos*, had a *Rational Soul*, which consequently the *Logos* did not supply.

(b) Acts ii. 27, 31. Rev. vi. 9. and xx. 4.  
(c) Rom. viii. 16. 1 Cor. ii. 11. c. vi. 20. 2 Cor. vii. 1.  
Heb. xii. 23. James ii. 26. 1 Pet. iii. 19.  
† *Historical Preface* p. 5. from Just. Mart. *Apol.* 2. §. 10. p. 36.

"Man, without any other Rational Soul at  
 "all (d). However, "If a true Notion of  
 "this Point be so exceeding considerable, and  
 "of the utmost Consequence to the right un-  
 "derstanding those truly Christian Mysteries  
 "of the Incarnation and Sufferings of the Son  
 "of God; If it would give the greatest Light  
 "possible, not to those Points only, but to  
 "the entire Subject controverted between the  
 "Catholicks and the Arians, as a modern  
 "Arian asserts it would (e); and yet he him-  
 "self be so very much in the Dark about it;  
 How justly may we remind him of that Cau-  
 tion of our Lord, *Take heed that the Light*  
*which is in thee be not Darkness: For if the*  
*Light that is in thee be Darkness, how great is*  
*that Darkness?*

Luke xi. 35.  
Mat. vi. 23.

But from Jesus the Son of God himself, who  
 himself vouchsafed to be *the Light of the World,*  
*which he that followeth shall not walk in Dark-*  
*ness, but shall have the Light of Life;* and from  
 the Spirit of Truth, which the Son gave and  
 sent to the Apostles, to guide them into all  
 Truth; From them you see we learn a very  
 different Doctrine. For we learn that He,  
 who before the Worlds was perfect God, was,  
 when he vouchsafed to be born in the World,  
 perfect Man, of a reasonable Soul, as well as  
 Human Flesh subsisting. i. e. He partook of  
 the true and entire Nature of Man; was com-  
 pounded of Flesh and Soul or Spirit; was de-

Christ per-  
fect Man.  
Joh. viii. 12.

C. xvi. 13.

(d) Mr. Whiston's Historical Preface. p. 5. (e) Ibid.

SERM.  
VII.2 Cor. v. 21.  
Heb. iv. 15.

1 Tim. ii. 5.

1 Cor. xv.  
21.

sufficient in no Part belonging to Man; nor exempted from any Human Weakness or Infir-  
mity. Sin indeed is always excepted: But Sin  
only. Nor properly speaking is that an Ex-  
ception; since Sin by no Means completes our  
Nature, but ruins and debases it. But Sin, I  
say, excepted, all that our Nature consists of,  
or is subject to, was perfectly in Jesus. And  
therefore the Mediator between God and Man  
is pronounced by St. Paul, the Man Christ Je-  
sus. For since by Man came Death, by Man  
was to come also the Resurrection of the Dead.  
i. e. The Resurrection was to be effected by  
one subsisting of the same constituent essential  
Principles, with him who first occasioned  
Death; which was not done, unless Jesus, the  
second Man, had all the Parts of Human Na-  
ture, which the first Man, Adam, had.

Christ God  
and Man  
both.

So that from what has been said appears the  
Truth of so much of our Creed as asserts that,  
The Right Faith is, That we believe and confess  
that our Lord Jesus Christ, the Son of God, is  
God and Man; God of the Substance of the  
Father, begotten before the Worlds; and Man  
of the Substance of his Mother, born in the  
World; perfect God, and perfect Man; of a  
Reasonable Soul, and Human Flesh subsisting;  
equal to the Father, as touching his Godhead;  
and inferior to the Father, as touching his Man-  
hood. For we plainly see that, as the second  
of our Thirty nine Articles expresses it, The  
Son, which is the Word of the Father, begotten  
from everlasting of the Father; the very and  
eternal



Jesus, not two, but one Christ.

357

SERM.  
VII.

eternal God, of one Substance with the Father, took Man's Nature in the Womb of the Blessed Virgin, of her Substance: So that two whole and perfect Natures, that is to say, the God-head and the Manhood, were joined together. For that Divine Nature which Christ had before the Incarnation, could not by Reason of the Incarnation cease to be; but must still remain the very same it was before. Consequently since he who was very God became Man; from that Time he must really and truly be [θεοῦ καὶ ἀνθρώπου] God-Man, or God and Man.

But *although* (saith our Creed) *he be God and Man; yet he is not two but one Christ*: guarding as I have said (f) the Catholick Faith against the Misconstruction of the *Apollinarians*, who charged the Church with doing what Nestorius indeed afterwards did, viz. with asserting that there were *two Christs*, or that Christ was *two distinct Persons*, the one the only begotten of God, the other the Son of the Virgin Mary (g).

But contrary to this the Church always taught that though the Natures be *two*, yet being joined together in one God-Man, *he is not two but one Christ*: The Person being still but one, the one Divine Person of the Son of God, who did not single out any other Person to dwell in, as Nestorius taught (h), but assumed the Nature or Substance of Man, be-

The Word  
assuming not  
any particu-  
lar Human  
Person, but  
the Nature  
of Man.

(f) See p. 317.

(g) Dr. Waterland's Aib.

Creed. p. 199, &c.

(h) See p. 314.

*Jesus, not two, but one Christ.*

fore it had any separate personal Existence. Had the Word indeed according to Nestorius assumed to himself a Person, that had subsisted as a Person before it was assumed; then Christ would have been, as Nestorius supposed, two several Persons. But this our Lord did not do: He assumed not to himself any *Son of Abraham*, but as our English Translation of the Epistle Heb. ii. 16. to the Hebrews expresses, *He took on him the SEED of Abraham* [D]. Or as St. Paul expresses it, *He was made of the Seed of David*

Hebrews ii.  
16. various-  
ly translated.

Mat. xiv.  
31 Com-  
pare also  
Ecclus. iv.  
31. in the  
Grek.

[D] This Text as it stands in our Translation might be thus interpreted: *Verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham.* But the Marginal Reading, which is closer to the Greek \*, is very different, viz. *He taketh not hold of Angels; but of the Seed of Abraham he taketh hold.* i. e. He taketh not hold of fallen Angels, but of faithful Men, to deliver them from the Power of the Devil and Death. And in this Sense is the Word used by St. Matthew: When St. Peter began to sink, Christ *stretching forth his Hand*, [ἐπιλαβὼν αὐτὸν] *caught hold of him*, and saved him from drowning. So here, the Son of God, who did not take hold of the Angels when they were falling, yet took hold of Mankind, when they were ready to sink into the same Perdition. And this Translation I know is best liked by many good and learned Men †. And if this be the genuine Sense of the Words; they wont prove that Christ took upon him our Nature whilst it was Seed, and before it was Man, (for which Purpose they have been often produced;) but only that he rescued the Seed of Abraham in general, i. e. all that are the Children of Abraham by Faith.

\* Οὐ γὰρ ἤρατ' Ἀγγέλων ἐπι-  
λαμβάνειν, ἀλλὰ σπέρματος Ἀ-  
βραὰμ ἐπιλαμβάνειν.

† See Leigh's *Critica Sacra*

in *Επιλαμβάνειν*, and Tillot-  
son's *Sermons* p. 536. and  
Hammond's *Practical Cate-  
chism* p. 15.

according

*Jesus, not two, but one Christ.*

359

SERM.  
VII.

*according to the Flesh.* Which must mean that he was made of the very first original Element of our Nature, before it came to have any personal human Subsistence. So that the Word was united with both Parts of Man, the Body and the Soul, at the very Instant that they came into Being. The Flesh and the Conjunction of the Flesh with God, began both in the same Moment. Nor had the Soul any separate Existence by itself, or Union with the Body, before it was united with the Word also. So that the human Nature itself had no Personality, till the Person of the Word, by uniting it with himself, gave it Personality. For since at the very Moment of its coming into Being, it was united with the Word, who was a Person before; it could be but a Part of the same Person, who existed before in his Divinity only, but now also in the Form or *Likeness of Man.* Phil. ii. 7.

By this Change in the *Manner* of Christ's Subsistence, he became, it is true, from a Person *simple* or *uncompounded*, a Person *compounded*; i. e. a Person consisting of *two Natures*, the Divine and the Human; which Human Nature being also compounded of a Soul and a Body, there are properly speaking *three Substances* in Christ; viz. the *Word*, the *Soul* and the *Body*. So that "as in the Godhead (saith Vincentius (i)) there is but *one Substance*, "and yet *three Persons*; so in Christ there are

*The Person of Christ a compounded Person.*

(i) *Advers. Hæres. c. 19. p. 55.*



SERM.  
VII.

“ two [I should rather say, *three*] *Substances*,  
 “ and yet but *one Person*. In the Trinity there  
 “ is one and another Person ; yet not one and  
 “ another Thing : In our Saviour there is one  
 “ and another Thing ; yet not one and ano-  
 “ ther Person.”

As the  
 Reasona-  
 ble Soul  
 and Flesh  
 is one  
 Man so  
 God and  
 Man is  
 one Christ.

To illustrate this the Creed draws a Similitude from the *Composition*, and yet *Unity*, of a natural Man. *As the Reasonable Soul and Flesh is one Man ; so God and Man is one Christ* : For these two Parts of which Man is compounded, are two very different Substances. The one is material, extended, divisible, passive and corruptible, lifeless and senseless : The other is immaterial, indivisible, incorruptible, self-moving, endued with Life, Knowledge and Passion. Each of them is also capable of separate Existence or Subsistence by itself. And yet these two, though so very different in Kind and Properties and Dignity, are so closely and intimately united together, (in a Manner far beyond our Comprehension) as both to make up but one Man. “ In Peter and Paul  
 “ (as Vincentius says (*k*)) the Soul is one  
 “ Thing, and the Flesh is another Thing :  
 “ But the Flesh and the Soul are not two Pe-  
 “ ters ; nor is the Soul one Paul, and the Flesh  
 “ another Paul, but one and the same Paul  
 “ subsisting of a double or different Nature  
 “ [or Substance] of Soul and Body. Just so  
 “ (saith he) in one and the same Christ there  
 “ are two Substances [or Natures,] the one

(*k*) *Adv. Hæres. l. 19. p. 56, 57.*

*Jesus, not two, but one Christ.*

361

"Divine, the other Human; and yet the same  
"Christ in each Substance or Nature [E]."

SERM.  
VII.

Thus far we may argue from the Similitude  
in the Creed taken from the *Body* and the *Soul*  
in Man: viz. to shew that such an *Union* of  
*two Natures* as we maintain in Christ, is very

*This Com-  
parison not  
exact in eve-  
ry Respect.*

[E] This Similitude taken from the Body and the Soul  
will help us further to conceive, that a Person may alter  
the Manner of his Subsistence, and yet neither *augment*  
nor *diminish* the *Unity* of his Person. *A single Person* is  
excellently well defined by the learned Vindicator of Christ's  
Divinity to be "an intelligent Agent, having the distinc-  
"tive Characters of I, Thou, He, and not divided or  
"distinguished into more intelligent Agents, capable of the  
"same Characters \*." Now according to this Definition,  
"if we suppose a Man's Soul to have pre-existed, it would  
"be a Person, in that pre-existent State, as much as after;  
"having all that belongs to this Definition of a Person.  
"And by taking a Body afterwards, the Soul does not be-  
"come *more* a Person, but a *greater* Person. That is the  
"Person is enlarged by the Addition of a Body. But still  
"all together is considered but as one Subject with Intel-  
"ligence in it: All is but one I, one Thou, one He,  
"which completes the Notion of a single Person. Let the  
"Man die, the Body is no longer Part of the Person, but  
"the Person goes where the Intelligence rests: And the  
"Soul, in this Case, becomes not *less* a Person by their Se-  
"paration; but a *less* Person, [as subsisting now without  
"a Body which before it had.]

*The Unity  
of a Person,  
in what it  
consists.*

"Just so the Logos was a Person before the Incarnation  
"as much as after: But by taking in a Soul and Body, the  
"whole Person is then made up of all three: Though  
"still remaining one [*ὁ αὐτὸς ἰσχυρὸς*] or God-Man, one  
"only single Person, because not divided or distinguished  
"into more intelligent Agents than one, having each of  
"them the distinctive Characters †."

\* Dr. Waterland's Second Discourse. † Ibid. and p. 367.  
Ince. 2<sup>a</sup>. 15. p. 366.

con-

SERM.  
VII.

consistent with the *Unity* of his Person. But that it answers in every Respect the Catholicks do not pretend. Like other Parallels, it is in some Things lame and deficient. For Soul and Body are imperfect Natures; both concurring to the Existence of a Person, which is not complete, whilst either Part is wanting to the other. The Soul indeed may exist and live without the Body, and, as has been said, be a *Person* without it: But not a *complete* and *perfect* Person, the Body being as necessary as the Soul itself, to make a perfect Human Person. So that properly speaking, they make up but one single Nature between them; the Nature being not entire, but when one animates the other. Whereas in Christ the Meeting of the Divinity and the Humanity together, constitutes two different Natures in him, each of them complete and perfect in itself without the other. The Godhead as full, before the Incarnation, as it has been since; and the Manhood being no perfecter (that is, not perfecter Man) through its Union with the Godhead, than it would have been, had it existed without such Union.

*And therefore  
to be cautiously  
used.*

In the Use of this Comparison therefore we **must be cautious and reserved**, and not wrest it to an Heretical Sense as the *Eutychians* did, pleading for *one Nature only* in Christ after the Incarnation, as the Body and Soul, after their Union, make up but one only Nature in Man. By stretching it thus, they did not illustrate the Truth, but obscure it. And therefore though this Similitude was much used by the Catho-



Catholicks, as an easy and familiar one, down from the Apollinarian Times to that of Eutyches; yet, when it came to be thus perverted; the Catholicks very seldom made use of it, any further than to dispute against or condemn it; or at least to guard and qualify it with proper Cautions and Restrictions (1).

But before we proceed to the *Distinction* that remains in the *Natures* of Christ, let us finish what we have to say concerning the Unity of his Person. Concerning which we have learned that *the Godhead and Manhood* (as our Church speaks in her second Article) *were joined together in one Person*—whereof is one Christ, *very God and very Man*. "There is not (as Vincentius of Lirins says) one Christ who is God, another who is Man,—But one and the same Christ is both God and Man.—" There is in Christ, the Word, the Soul and the Flesh: But all this is but one Christ, but one Son of God, but one Saviour and Redeemer of the World (m). For in Scripture he is represented in the same Manner, as any other single Person is represented, viz. as one I, one He, one Thou, whether he is spoken of in respect of what he is as the Logos, or as having an Human Soul or an Human Body. The same Christ made the World, increased in Wisdom, and was pierced with a Spear. In which three Examples it appears that the Logos, the Soul,

*The Unity of Christ's Person, asserted by the Church.*

(1) Dr. Waterland's *Atb.* | (m) Vincentius *adv. Hæres.*  
*Creed.* p. 194. | *r.* 19. p. 57, 58.

SERM.  
VII.

“ and the Body, all go to make up the one  
 “ Person, the one compound Person of Christ.  
 “ And hence it is that the Churches of God,  
 “ following the Common Idea of a single Per-  
 “ son, which they found to suit with the Scrip-  
 “ ture Representation of Christ, have rightly  
 “ and justly included all the three Constitu-  
 “ ents in one Person (n).”

*Which pro-  
 fesses to be-  
 lieve in  
 ONE  
 Lord Jesus  
 Christ.*

*According to  
 the Doctrine  
 of Holy  
 Scripture.  
 1 Cor. viii.  
 6.*

*Rom. v. 12  
 —19.*

*1 John iii.  
 16.  
 Acts xx. 38.*

*Acts iii. 15.*

And therefore immediately after the Con-  
 fession of our Faith in *one God the Father Al-  
 mighty, &c.* in the Nicene Creed, we imme-  
 diately add, *And in one Lord Jesus Christ.*  
 And this we are taught and instructed to do  
 by the whole Tenor of Scripture: For the A-  
 postle St. Paul expressly tells us that as *there  
 is to us but one God the Father of whom are all  
 Things and we in him,* so there is but *one Lord  
 Jesus Christ, by whom are all Things, and we  
 by him.* And in another Place he proves that  
*Jesus Christ by whom came our Righteousness  
 and Life, is as much one, and one only, as  
 Adam was, by whom came in Sin and Death.*  
 And upon no other Account, than of this most  
 intimate Union, can it be; that those Things  
 which were done to the Human Nature of our  
 Lord are in Holy Scripture so very frequently  
 ascribed to the Divine Word. For St. John  
 we find scruples not to say that *GOD laid down  
 his Life for us;* nor St. Paul that *GOD pur-  
 chased his Church with his own Blood;* St. Peter  
 that *the Men of Israel killed the PRINCE OF*

LIFE; nor St. Paul again that *the Princes of the World crucified the LORD OF GLORY*: And this because, though it was not the Godhead that suffered; yet the Person who suffered was God. It was the same Person who existed before, and from all Eternity, in the Divine Nature; though now he submitted to be born, and live and suffer, and die, in the Human Nature which before he had not. But this Human Nature, not having been personal before it was assumed; the Person (as I have said) must remain, but one and the same still: viz. the Person of the eternal Word, who, as my Text speaks, *was made Flesh and dwelt amongst us*, and who also was crucified for us; and therefore may as well be said to have suffered Death, as to have raised the Dead from their Graves [F].

But from the Unity of the Person the Creed leads us on to confess that the *Natures* are still *distinct*. It is true the Creed has not this particular

Two distinct  
Natures in  
one Christ.

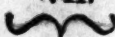
[F] Though the Title of [*Queen* or] *Mother of God*, which was anciently ascribed to the Blessed Virgin, makes no Part of our Three Creeds or Thirty nine Articles, and might therefore be waved in this Place; yet since it was founded upon the Unity of Christ's Person, and was once the Occasion of high Disputes in the Church, I think it not amiss to say something, by Way of Note, concerning it.

The Title,  
Mother of  
God.

Its not being taken into, either the *Nicene*, or *Athanasian*, Creed, is certainly owing to the Antiquity of those Creeds, which were both composed, the Athanasian as well as the Nicene, before the Heresy of *Nestorius* was broached; and consequently before that Title of the Blessed Virgin was assumed (in order to obviate that Heresy) into general Use. Not, but that this Title was from very ancient Times

Why not in  
the Nicene  
and Athana-  
sian Creeds.



SEYM.  
VII.Ascribed an-  
ciently to the  
Virgin Ma-  
ry.Confirmed  
by the third  
General  
Council at  
Ephesus.Now anti-  
quely used.

ticular Term again in it : It does not in express Words either assert *two Natures* in Christ, or

Times ascribed to her \*. And of such Use did it prove, that the *Nestorian* Heresy (which asserted two distinct Persons in Christ) was first discovered by a magisterial denying that the Blessed Virgin was *Mother of God*, from a Supposition that what was born of *her*, was not that Christ which was God, but that only which was Man †. And therefore the third General Council of *Ephesus*, which was convened against that Heresy, confessing but one only Christ in all, and him to be God, confirmed that Title to the Blessed Virgin, who being the Mother of him that was God, might properly be called the *Mother of God*, according to his *Humanity*, as it was afterwards expressed in the Confession of Faith drawn up by the next general Council held at *Chalcidon* ‡. I say this Title was confirmed to the Virgin by the Council of *Ephesus* : For it was not then new coined and invented. For, *Nestorius's* or his Presbyter *Anastadius's* opposing it, occasioned the Meeting of that Council; and consequently the Title itself must have been in Use in the Church before. It had been ascribed to her by *Eusebius* §, by *Alexander of Alexandria* \*\*, and before either of them by *Origen*, who took Occasion largely to expound it ††. Nor does *Irenaeus* express any thing less than that Title implies, when he says that the Angel declared to her [*ut portaret Deum*] that she should bare God within her ‡‡. For it she bore him, she brought him forth too; and then was she truly the *Mother of God*. Before him again the truly Primitive *Ignatius*, the Disciple

\* See the Note in Bishop Pearson on the Creed. p. 177, 178.

and the Notes in Reeves's Apologies. Vol. 1. p. 293, 294.

Vide etiam Suicer in Symb. c. 11. p. 239.

Theaur. in Synod. Consult. c. 4. p. 20.

tiem Bevereg. Annal. in Ca. nonis Const. Ephesin. p. 104.

† Vincent. Lirin. c. 37. p. 51. Sacrat. E. H. L. 7. c. 32.

et Vide etiam Bevereg. ut supra.

† See before. p. 316.

§ Euseb. de vit. Constant. L. 3. c. 43. p. 601.

\*\* Theodoret. E. H. L. 4. c. 20.

†† Borrat. E. H. L. 7. c. 32.

‡‡ Irenaeus. L. 5. c. 19. p. 51.

deny

deny the Nature to be but one. But this again is owing to the same Cause as the other; viz. to the Creeds having been compiled, as before the Nestorian, so consequently before the Eutychian Heresy, which first occasioned those critical Terms to be introduced. However the Expressions used in this Creed are sufficient to obviate and preclude this Heresy. Since although it confesses *not two, but one Christ*; yet it pronounces him to be **One, not by Conversion of the Godhead into Flesh; but by taking of the Manhood into God.** Not one in the Apollinarian Sense, who imagined the Flesh to be formed out of the Divine Substance that came from Heaven: The Word was *not* made Flesh in such Manner, by a Change wrought in his Divine Nature; but by *assuming the Human Nature to it*; by taking Human Flesh upon him, and dwelling in it. According to Epiphanius's larger Creed. "The Word was made Flesh, not by under-

*Christ, One, not by Conversion of the Godhead into Flesh;*

*but by taking of the Manhood into God.*

Disciple of St. John, tells us that *our God Jesus Christ was born in the Womb of the Virgin* III. But before them all, and of much greater Authority than all, is what *Isaiab* prophesies, and St. *Matthew* relates of the Blessed Virgin. viz. that she brought forth her first-born Son, whose Name according to the Prophet was *Immanuel*, which being interpreted, saith the Evangelist, is *God with us*. As truly therefore as Mary brought forth, or was the Mother of *Immanuel*, of God with us; so truly was she the Mother of God. And accordingly *Elizabeth*, even when filled with the Holy Ghost, stiles and proclaims her, the Mother of my Lord, a Title which in its true and proper Sense can belong to Christ only as God.

*What Authority for that Title in Scripture. Isai. vii. 14. Mat. i. 23.*

*Luke i. 43.*

SERM.  
VII.

“going any Change, or by converting the  
 “Godhead into Manhood, but by co-uniting  
 “it into his own Holy Perfection and God-  
 “head [G.]”

A various  
 Reading in  
 the Creed  
 worth obser-  
 ving.

[G.] It ought to be observed that the Eutychians did not (as the Apollinarians did) suppose a Conversion of the Godhead into Flesh, but rather a Conversion of the Manhood into God, which is just the Reverse. But that this Opinion of the Eutychians is not true, we shall see when we come to the next Verse. But here let me observe (from an Author to whom I have been much beholden) that it was very probably in Opposition to this Heresy of Eutyches, when it arose, that the Verse now before us was a little altered in many of the most ancient Copies of this Creed and read thus. [*Unas autem, non Conversione Divinitatis in Carne, sed Assumptione Humanitatis in Deo* \*.] One, not by Conversion of the Godhead in Flesh, but by taking of the Manhood in God. This slight Alteration in the Words themselves [of *Carne* for *Carnem*, and of *Deo* for *Deum*, of the Ablative Case for the Accusative, or] of *in* for *into*, makes a very great Alteration in the Sense. “A Change of the  
 “Godhead in the Flesh the Eutychians admitted, by making the two Natures to become one: But they allowed  
 “not a Change into Flesh. So that by this little Alteration of [*Carne* for *Carnem*] in the Flesh, for *into* Flesh  
 “the Creed would strike more directly at the Eutychian  
 “Principles. And then again if the Reading of [*in Deum*] into *God* was to stand, the Creed, instead of confuting the Eutychians, would seem rather to favour them.  
 “For they taught that the Manhood was assumed into God,  
 “and that in so literal and strict a Sense as really to become  
 “God; or to be absorbed or lost in the Divine Nature:  
 “Both Natures becoming one Divine Nature. Such  
 “a Construction might the original Words of the Creed  
 “be liable to. But put [*in Deo* for *in Deum*] in God  
 “for *into* God, and it is entirely defeated. For then the  
 “Sense is not that the Manhood is assumed into God,  
 “but

\* Dr. Waterland's Albanasian Creed. p. 239.



For, as our Creed goes on, He is **One** al-  
together; not by Confusion of Substance, but  
by Unity of Person. Where, though it  
confesses our Blessed Lord to be *one altogether*  
with Respect to his *Person*; yet it plainly as-  
serts both the *Natures*, or both the *Substances*,  
to be still *distinct*. He is not one by *confound-*  
*ing* or *mingling* two Substances or Natures into  
*one* Substance or Nature. The Godhead was  
not transubstantiated into Manhood, as the *A-*  
*pollinarians* pretended; neither was the Man-  
hood swallowed up of the Godhead, as the  
*Eutychians* not long afterwards taught. Either  
of these was naturally impossible. For on the  
one Hand the Divine Nature, which is un-  
created, immaterial, immutable, impassible,  
could no ways become created, material, mu-  
table and passible. And on the other Hand it  
is repugnant to a Nature finite and temporary,  
i. e. a Nature that had Beginning, to become  
Beginningless or (*a parte ante*) eternal. The  
Godhead could no more exalt the Humanity

One alto-  
gether;  
not by  
Confusion  
of Sub-  
stance, but  
by Unity  
of Person.

“ but that God assumed the Human Nature; which is true,  
“ and not liable to any such Misconstruction as the other.  
“ And therefore it is certain that these Words of the  
“ Creed, according to the common Copies, are not so cau-  
“ tiously or accurately chosen, as they might or would have  
“ been, had the Creed been drawn up after the Eutychian  
“ Times \*. However that the Compiler's Meaning was  
right, appears from the Verse that immediately follows, as  
will be shewn above.

\* Dr. Waterland, *as before*, p. 193, 194.

SERM.  
VII.

into Divine Perfections, than the Manhood, when assumed, could subject the Godhead to Human Infirmities. No; Christ's Divine Nature, after the Incarnation, suffered no more, than if it had never been made Flesh; Nor did the Human Nature (after the Union with the Divine Nature) feel less in its Sufferings, than it would have done supposing it had not been united. "Whatsoever (saith the sound and judicious Hooker) is natural to Deity, the same remaineth in Christ uncommunicable to his Manhood: And whatsoever is natural to Manhood, his Deity thereof is incapable. "The true *Properties and Operations* of his Deity are, to know that which is not possible for created Natures to comprehend; to be simply the highest Cause of all Things, the Well-spring of Immortality and Life; to have neither End nor Beginning of Days; to be every where present, and to be inclosed no where; to be subject to no Alteration or Passion; to produce of itself those Effects, which cannot proceed but from infinite Majesty and Power.—The true *Properties* of his *Manhood* are such as Irenæus reckoneth up. *If Christ had not taken Flesh from the very Earth, he would not have coveted those earthly Nourishments, wherewith Bodies which be taken from thence be fed. This was the Nature [i. e. the Human Nature] which felt Hunger after long Fasting, was desirous of Rest after Travel, testified Compassion and Love by Tears, groaned in Heaviness, and with Extremity of Grief even melted away* "itself

*Properties of  
Christ's Deity.*

*The Properties  
of his  
Humanity.*

“ *itself into Bloody Sweats* (o). To Christ we  
“ ascribe both working of Wonders, and  
“ suffering of Pains: We use concerning  
“ him Speeches as well of Humility, as of  
“ Divine Glory: But the one we apply to that  
“ Nature which he took of the Virgin Mary,  
“ the other to that which was in the Begin-  
“ ning. We may not therefore imagine that  
“ the Properties of the weaker Nature have  
“ vanished with the Presence of the more glo-  
“ rious, and have therein been swallow’d up  
“ as in a Gulf (p).”

Thus was Christ *one altogether*, not by Con-  
fusion of Substance, but by Unity of Person.  
The Natures were still distinct, though so  
united as to constitute but one and the same  
Person betwixt them. As the second Article  
of our Church speaks, *Two whole and perfect  
Natures, the Godhead and Manhood were joined  
together in one Person, never to be divided.*—

They never were (since they were united) nor  
ever will be. From the very Moment of their  
first Union they have been, and will continue  
forever, inseparable. Even when he died, though  
his Soul forsook the Tabernacle of his Body,  
yet the Godhead did not forsake the Soul.  
That still remained in Union with the Deity,  
by the Power of which the Body also was soon  
revived. And therefore if Death could not  
break the Union, they must remain united to  
all Eternity. The two Natures will be always

*The Two  
Natures  
never to be  
divided.*

(o) *Vide Irenaeum. L. 3. c. 22. §. 2. p. 219.*

(p) *Hooker's Ecclesiastical  
Polity. L. 5. §. 53. p. 192.*



joined in one Person, *whereof is one Christ very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for original Guilt, but also for actual Sins of Men (q).*

*The Doctrine  
of the Incar-  
nation sum-  
med up.*

“ To gather therefore into one Sum all that  
“ hitherto has been spoken touching this Point  
(and in the Words of the same judicious and  
excellent Author I just now cited) “ there are  
“ but *four Things* which concur to make com-  
“ plete the whole State of our Lord Jesus  
“ Christ; His *Deity*, His *Manhood*, the *Con-*  
“ *junction* of both, and the *Distinction* of  
“ the one from the other being joined  
“ in one. *Four principal Heresies* there are  
“ which have in those Things withstood the  
“ Truth. *Arians* by bending themselves a-  
“ gainst the *Deity* of Christ; *Apollinarians*,  
“ by maiming and misinterpreting that which  
“ belongs to his *Human Nature*; *Nestorians*  
“ by rending Christ asunder, and dividing him  
“ into *two Persons*; the Followers of *Eutyches*  
“ by *confounding* in his Person those Natures  
“ which they should *distinguish*. Against these  
“ there have been *four* most famous, ancient,  
“ general *Councils*: The Council of *Nice* to  
“ define against *Arians*; against *Apollinarians*  
“ the Council of *Constantinople*; the Council  
“ of *Ephesus* against *Nestorians*; against *Eu-*  
“ *tychians* the *Chalcedon Council*. In *four*  
“ Words, [*Ἀληθῶς, τελείως, Ἀδιαρέτως, Ἀσυγχύ-*  
“ *τως,*] *Truly, Perfectly, Indivisibly, Distinctly*

(q) Article 2.

“ (The

" (The first apply to his being *God*, and the  
" second to his being *Man*; the third to his  
" being of both *one*, and the fourth to his  
" still continuing in that one *both*) we may  
" fully by way of Abridgment comprize what-  
" ever Antiquity hath at large handled, either  
" in Declaration of Christian Belief, or in  
" Refutation of the aforesaid Heresies. With-  
" in the Compass of which four Heads, I may  
" truly affirm, that all Heresies which touch  
" but the Person of Jesus Christ, (whether  
" they have risen in these later Days, or in any  
" Age heretofore) may be with great Facility  
" brought to confine themselves. We con-  
" clude therefore that to save the World it was  
" of Necessity that the Son of God should be  
" thus incarnate, and that God should so be  
" in Christ, as has been declared (r).

For in order to this Salvation two Things  
were requisite; the one, that *Death*, which  
was the Punishment denounced by God for  
Sin, should be undergone by the *Nature that*  
*sinned*; the other, that since one Person only  
was in that Nature to suffer for all, he should  
be of *Dignity* sufficient to atone for all. And  
these two Things being necessary, it followed  
that this Salvation could not be effected, unless  
that one Person, who undertook it, had, toge-  
ther with his Human Nature which was to suf-  
fer, a Nature of supreme Dignity to raise the  
Value of his sufferings. He must therefore be

---

(r) Hooker's *Ecclesiastical Polity*. L. 5. §. 54. p. 195, 196.

God and Man both : *Man*, that he might suffer Death which God could not ; *God*, that he might merit by the Sufferings he endured, which Man could not. *Justice* required that the *Nature* suffering should be *Humane* ; *Mercy*, (that the Sufferings might be of full Price,) provided that the *Person* who suffered should be *Divine*.

“ Let us then lift up our Hearts unto the  
“ Lord ; let us give Thanks unto our Lord  
“ God : For it is very meet, right, and our  
“ bounden Duty, that we should at all Times,  
“ and in all Places, give Thanks unto thee, O  
“ Lord, Holy Father, Almighty, Everlasting  
“ God ;

“ Because thou didst give Jesus Christ thine  
“ only Son, to be born for us, who by the  
“ Operation of the Holy Ghost, was made  
“ very Man of the Substance of the Virgin  
“ Mary his Mother, without Spot of Sin,  
“ to make us clean from all Sin.” For this  
stupendous Instance of thy Love, *Glory be to thee, O Lord, in the highest, on Earth Peace, Good-will towards Men, Blessing and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Amen.*



THE  
DAMNATORY CLAUSES  
IN THE  
ATHANASIAN CREED

Explained and Vindicated.

THE EIGHTH SERMON.

MARK XVI.

15. *And he said unto them, Go ye into all the World, and preach the Gospel to every Creature.*  
16. *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.*

**I**F I have been successful in my five immediately preceding Discourses; I shall trust that (so far as the Doctrines of a co-equal and co-eternal Trinity in Unity, and of perfect Godhead and Manhood in one only Christ are concerned) the three Creeds, (the Explanation and Confirmation of which, as to these points, I have been endeavouring) even Nice Creed and Athanasius's Creed, as well as that which is commonly called the Apostles Creed, ought thoroughly to be

SERM.  
VIII.

Introduction.

*The Objections made to the Damnatory Clauses, received and believed, for that they may be proved by most certain Warrants of Holy Scripture; as the Eighth Article of our Church affirms.*

But suppose, may some say, it should be granted that we have made out the *Truth* of our Doctrines; yet how does it appear that these Doctrines are such *fundamental* Articles of Christianity, as that a belief of them is *necessary* to a *Christian's Salvation*? How can we defend the Creed called the *Creed of Athanasius* in particular, which makes the minute and critical Definitions it gives of these Doctrines so *necessary* to the *everlasting Salvation* of all Men, that *Whoever will be saved, it is necessary before all things that he hold the Catholick Faith*, as it is there with so much Curiosity explained; and that *except every one do keep it, in the Sense there explained, whole and undefiled, without doubt he shall perish everlastingly*? How, it will be asked, can we prove that God ever made the Salvation of his Creatures to depend on the Belief of such Niceties, as few of them can ever comprehend? Or, if this cannot be proved; how shall we vindicate either the Author of this Creed in dealing out the Sentence of Damnation so freely; or the Charity of our Church, in admitting into her publick and solemn Offices, a Creed, which, however true as to its Doctrines, is so very severe and uncharitable in its Censures?

Such Questions as these I own may be asked; And if they are modestly and humbly proposed, the Proposers of them have a Right to a candid Answer. For it is acknowledged that there have been formerly some very great and good Men,  
who

who have notified their Dislike of some Expressions in this Creed, and particularly of the Versicles which are usually called the *Damnatory Clauses*: And since there may be some sober, serious, and well-disposed Christians still, who from the Objections of others, or from Reflections of their own, may be prejudiced against our Creed on the same Account; I shall think my Time and Pains well spent, if with one more Discourse I can be able to give the least Ease to a single Mind. These Clauses therefore I shall now take under particular Consideration: And to treat of them in as clear a Method as I can think of, I shall,

I. FIRST, Examine *how far* the Damnatory Clauses extend: *Against whom* they are damnatory: And *in what Sense* against any. And then,

General Division of this Discourse.

II. SECONDLY, I shall shew that the Scriptures, in clear and express Terms, condemn all Persons that are condemned in the Creed.

I. My FIRST Head I shall subdivide into three; and shall examine,

Sub-Division of the First Head.

1. First, *How far*, or to *what Versicles* of the Creed the Damnatory Clauses must necessarily be understood to extend.

2. Secondly, *What the Persons* are, they must be supposed to mean.

3. Thirdly, *What the Sentence is* which they pronounce.

*What,*



*What, according to the Creed, the Catholick Faith is; Who are to believe it; and under what Penalties; are the three Things which under the First Head I propose to enquire into.*

*The Damnatory Clauses how far they extend, as to the Doctrine of the Trinity.*

I. First, I shall examine, *how far, or to what Versicles of the Creed, the Damnatory Clauses must of Necessity be understood to extend.* I say, *of Necessity*; For no further ought we to suppose them to extend, than the Construction of the Creed necessarily requires. There are many, I know, who imagine that these Censures are designed to extend to the whole Creed; But the Construction of the Creed makes no such Application necessary. Nay, it seems rather to confine such Application to seven or eight Verses of the Creed at most. For pray observe the Words of the Creed:—*Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith: Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.* And what is the *Catholick Faith*, on the Belief of which so much depends? Why, so far as the Doctrine of the *Trinity* is concerned, it is comprized in two Verses, which immediately follow. *The Catholick Faith*, the Creed tells us, is this, *That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance: i. e.* That in the one God we worship three Persons; and the three Persons as one God: not making the three Persons one Person;

son; nor the one God, three Gods. This, as to the Doctrine of a *Trinity in Unity*, the Creed lays down as the *whole Catholick Faith*. All that follows from thence to the seven and twentieth Verse, is only brought in by way of Illustration, or as a Reason why we should believe the Doctrine of a *Trinity in Unity* as summed up in those two Verses: And therefore is it introduced with the Particle, *For*: *The Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. For* (or the Reason of which is), *there is one Person of the Father, another of the Son, and another of the Holy Ghost: But* (or although) *the Godhead of the Father, and of the Son, and of the Holy Ghost is all one, the Glory equal, the Majesty co-eternal.* So that this is but the Author's Proof or Illustration of the Catholick Faith; or, as I said before, his Reason why we should worship one God in Trinity, and Trinity in Unity. And having, as a Reason, asserted the *Unity of the Godhead, the Equality of the Glory, and the Co-eternity of the Majesty* with which each Person is invested; he then goes on to show further how this Assertion must be true also: *viz.* Because, *Such as the Father is, such is the Son, and such is the Holy Ghost.* Each of them *uncreate, incomprehensible, eternal, almighty, God and Lord; as the Christian Verity compels us to acknowledge every Person by himself to be; Though they are not three eternals, but one eternal; they are not three incomprehensibles; nor three uncreated, but one uncreated and one incomprehensible, not three*  
Almigh-

*The Extent of the Damnatory Clauses.*

*Almighties, but one Almighty*; because again we are forbidden by the Catholick Religion to say, *There be three Gods or three Lords*. All the way you see, we have only the Author's Proofs and Illustrations of the Catholick Faith as before laid down: None of which consequently was ever intended to be imposed as so many Articles of Faith, which every one must comprehend or believe under Pain of Damnation. The *essential necessary* Article of Faith, is the general Article, and that only; as plainly appears by his repeating it again, and making it the Conclusion or necessary Inference from the Arguments foregoing. *So that in all things* (i. e. from every Divine *Attribute and Title*, it appears, that) *as is afore-said* (*viz.* in the Beginning of the Creed) *the Unity in Trinity, and the Trinity in Unity is to be worshipped*: He therefore that *will be saved*, must thus think of the Trinity. Where the Author, you see, plainly passeth off from his Illustrations and Proofs, and returns back to the third and fourth Verses: requiring our Belief of no more than the Article there expressed, as necessary to Salvation; and manifestly distinguishing it from the Proofs of the Article, which he had only brought in to show the Truth of it.

*How far as  
to the Doc-  
trine of the  
Incarnation.*

After this Conclusion of the Article of the *Trinity*, then indeed there is another Article introduced, the *Belief* of which is also required as *necessary to Salvation*. And that is the Article of *the Incarnation of Christ*. For so it follows immediately in the Creed. — *Furthermore it is necessary to everlasting Salvation*, that



that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ the Son of God is God and Man, *i. e.* that he is not Man only, and not God; nor God only, and not Man; but that he is God and Man both. But then the Belief of this again, *i. e.* of this Verse alone, without being able to comprehend what follows, I take to be all which the Creed requires of common Christians, concerning the *Incarnation as necessary to Salvation.*

For what the Author adds again in the seven Verses following this, is his Explications of this Faith; and his Fences and Guards against the Evasions of Hereticks that would pervert the Truth, or misrepresent the Church's Doctrine concerning it: All which in my last Discourse I shewed at large. And so far as common Christians are able to understand and comprehend what the Author there means; so far will they believe what he saies; *because it may be proved (as we have seen) by most certain Warrants of Holy Scripture.* But if their Capacities cannot take in the Niceties of these Distinctions; neither the Creed nor the Church requires it of them. Let them *but believe that Jesus Christ, the Son of God, is God and Man;* and they will believe all that the Creed insists on, concerning this Point also, as necessary to Salvation.

For although those Distinctions, and those Technical Terms and Phrases (as we may call them) are of use to express the Doctrine more accurately amongst the Knowing and Learned;

SERM.  
VIII.

yet God forbid that we should make the Salvation of a Peasant or Mechanick depend upon their understanding them. It is true, Hereticks, as I have shewed (b), made *new Terms* necessary to guard the Original Scriptural Faith against *their Innovations*: Otherwise had the Scriptural Terms been continued, and these new ones never thought of, we might have lived and died in the true Faith, as many in the first Ages of Christianity did, whilst the Faith continued to be more simply expressed; and before the Terms which have been since used were introduced. But to go on with the Creed.

As to the latter Part of it which relates that Christ *suffered for our Salvation, descended into Hell, rose again the third Day from the Dead*, with all that follows to the End of the Creed; This being only a Recital of some Articles common to all Creeds, without any Paraphrase or Explanation; no one I suppose will have any Scruple: And as to what the Author of this particular Creed says at last, *viz. That this is the Catholick Faith, which except a Man believe faithfully, he cannot be saved*; This again can mean no more, than, if he had said, "This Faith which I have declared to you, and Part of which I have illustrated and improved, in Opposition to Hereticks who deny or corrupt it: This, I say, is the Catholick Faith, which except a man believe faithfully, he cannot be saved!" referring still to the necessary Articles abovementioned, and not

(b) See Page 320, 321.

to any of the intermediate Verses, which are only the Author's Illustrations and Proofs.

Those Proofs, be assured, the Author looked upon to be strong and good: And so they are: or else the Truth of the Conclusion would not so necessarily follow from them. But let the Conclusion be ever so true, and as necessary to be believed as Scripture can make it; yet the Author does not say, that the Belief of the Premises, from whence he infers it, is of like Importance, or that a Man must be able to scan all his Distinctions in order to be saved. No: Those Parts of his Creed require our Assent, no otherwise than a Sermon does, which is made to prove or illustrate any other Article of Faith. If the Article be an essential one, the Necessity of believing it, every good Christian, it is hoped, will admit. But no one for that Reason is bound to fathom, or understand, every Argument the Preacher makes use of to prove or enforce it: or, supposing he understands every Word that is said, yet he is not surely bound to believe every Word under Pain of Damnation; though very likely every Word of the Sermon may be true. Should the Preacher therefore tell us, in the Close of his Discourse, "This is the Faith which except a Man believe faithfully he cannot be saved;" we should understand him to mean no more than that the Belief of the main Article on which he had been discoursing was necessary to Salvation. In the same manner therefore is the Conclusion of the Athanasian Creed to be taken, viz. as referring to the essential and necessary Articles only,

I and



and by no means to the Author's occasional Enlargements.

Having thus seen how far or to what Ver-  
cles of the Creed, these Damnatory Clauses can  
be construed to extend, I shall enquire,

What Per-  
sons intended  
by the Dam-  
natory  
Clauses.

2. Secondly, *Who* are the *Persons* they must  
be supposed to mean. To do this we must turn  
to the Creed again; where the Words, it must  
be owned, seem very general. *Whosoever*  
*will be saved, before all things it is necessary*  
*that he hold the Catholick Faith: Which Faith*  
*except every one do keep whole and undefiled,*  
*without doubt he shall perish everlastingly.* A-  
gain, *He* (i. e. every one) *that will be saved,*  
*must thus think of the Trinity.* And further-  
more it is necessary to everlasting Salvation, that  
*He* (i. e. every one who desires Salvation) *believe*  
*rightly the Incarnation of our Lord Jesus Christ.*  
And lastly, *This is the Catholick Faith, which*  
*except a Man* (meaning every Man again) *be-*  
*lieve faithfully, he cannot be saved.*

Not such as  
never heard  
of the Faith.

But now all these Expressions, however ge-  
neral they be, must certainly be understood to  
mean only those to whom the Faith has been  
proposed, which they are required to believe;  
or who have had Opportunities of coming to  
the Knowledge of it, if they had duly im-  
proved them. For it would have been uncha-  
ritable indeed to pronounce Men damned for  
not believing a Mystery they never heard of,  
or for not rightly believing the Incarnation of  
Saviour never made known to them. For how  
shall they believe in him, of whom they have never  
heard

Rom. x. 14.

heard? And how shall they hear without a Preacher? I dare say, had our Author, when he was penning his Creed, been questioned as to his Opinion concerning those who had never heard of the Faith; he would have answered in Terms, not unlike those of St. Paul to the Corinthians; *What have I to do to judge them that are without? Do not ye judge them that are within? But them that are without God judgeth.* Accordingly, *them that are without*, he leaves to their own Master, to stand or fall: He does not pretend to determine or pronounce a Syllable about them: But concerns himself only with those to whom the Gospel is known, with those, who, if they are not Believers, must be *Disbelievers*: which cannot be said of meer Strangers to the Faith. They indeed do not believe the Gospel: But then, properly speaking, neither do they *disbelieve*, or *misbelieve* it: For they know nothing at all of it. When therefore they are called *Infidels*, as sometimes they are, we do them Wrong. For the Idea we usually affix to that Name is a very harsh one. By an *Infidel* I believe is commonly meant one who rejects the Gospel, after it is made known to him: Whereas to the Persons we are speaking of now it was never known: *Heathens* therefore or *Gentiles* are Names properer for such, which only signify People or Nations ignorant of the true God, and of Salvation through Christ (a).

SERM.  
VIII.

1 Cor. v.  
12, 13.

Rom. xiv. 4.

(a) See Ephes. ii. 12.

# 386 What Persons intended by the Damnatory Clauses.

SERM.  
VIII.

*But such as  
have heard of  
the Christ,  
and desire to  
be saved by  
him.*

But to return: The Persons, you see, whom the Creed must be understood to mean, are those only to whom the Catholick Faith is known, and who would attain to the Salvation promised to that Faith. This is plain from the very Style of the Creed itself: The Words it begins with import as much: *Whosoever will be saved, Quicumque vult salvus esse, — Whosoever is willing or desirous to be saved: i. e. to obtain the Christian Salvation, which the Gospel, and the Gospel only propounds; and upon the Terms and Conditions which the Gospel requires. Thus I interpret the Words here, and wherever else they are repeated in the Creed: And I think it is a good Interpretation of them.*

*What meant  
by Salvation.*

For whatever the *final State* of the *most up-right Heathen* may be; *i. e.* in what Degree soever the Mercies of God may be extended to him; yet I do not know that the Scripture any where expresses it by the Term of *Salvation*. The New Testament, I think, every where limits *Salvation* to the Knowledge and Faith of Christ. *Neither is there Salvation in any other: For there is none other Name under Heaven given among Men, whereby we must be saved.* And therefore the *Gentiles*, so long as they continue without Christ, (*i. e.* without the Knowledge of Christ) are represented by the Apostle as *Strangers from the Covenants, having no Hopes of the Promise (a): i. e.* having no

Acts iv. 12.

Ephes. ii. 12.

(a) For the Reading see Estius. Apostolus alibi, viz. Rom. ix. 4. Testamenta scripsit absolute, postea subiungens Promissa. — Testamenta Promissionis nusquam legi-

mus: Spem autem & Expectationem Promissionis legimus, Act. i. 4. c. xxvi. 6. and 2 Pet. iii. 13.



What Persons intended by the Damnatory Clauses. 387

Hopes of the *Promise of eternal Inheritance, in the Kingdom of Christ and of God*, which is made to those only *which are sanctified by Faith that is in Christ*. It has been urged, I know, that those who never heard of Christ, may yet be received to the Mercies of God through his Merits: But suppose this granted, yet how will it be proved that those *Mercies are the same* with what the Scripture means by *Inheritance and Salvation*? For I think it is very clear from the whole Tenour of Scripture, that those Terms are used to express some high and eminent Degree of Happiness and Glory, beyond what is attainable by any who are not called to the Belief of the Gospel. Else why does St. Paul so often thank God, for the extraordinary Favour vouchsafed to those who thro' his Gospel were called to this Salvation? As particularly to the Thessalonians, *We are bound* <sup>2 Thess. ii. 13, 14</sup> *(saith he) to give Thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth: Whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.* Here we learn what Salvation properly is; to whom it is allotted; and how attained to. It is a Partaking or Sharing in the Glory of Christ; in the Glory to which he himself is advanced: It is allotted to those only, who are chosen out and called to it by the Preaching of the Gospel: And they must attain to it through Sanctification of the Spirit, and a Belief of the Truths which the Gospel sets forth.

388 What Persons intended by the Damnatory Clauses.

SERM.

VIII.

The State of  
those, who  
never heard  
of the Gospel,  
unknown:

“ If any one should ask, What is the State  
“ of those to whom the Preaching of the Gos-  
“ pel never came; I shall [with a judicious  
“ Author] freely confess my *Ignorance* in this  
“ Matter, as those who make their Inquiry  
“ ought to own their *Impertinency*. The Que-  
“ tion is, Upon what Foot the Gospel has fix-  
“ ed our *Claim* to its Rewards. How the Case  
“ stands with those for whom the Gospel has  
“ made no Provision, is a Point which the  
“ over-curious may pursue with a great many  
“ vain and fruitless Attempts; but which wise  
“ Men will always be careful never to meddle  
“ with. The Principles of *Natural Religion*  
“ (which no *Divine Revelation* can ever con-  
“ tradict) only oblige us to say thus much:  
“ *viz.* That there is a *Future State* reserved  
“ for *them*, as well as for the rest of Mankind:  
“ in which God will deal by them in such a  
“ manner as becomes the wise, just, and righ-  
“ teous Governor of the World: But in what  
“ *particular Way* or *Manner* God will be pleas-  
“ ed to do this, *Natural Religion* does not in-  
“ form us. It directs us to no *peculiar, de-*  
“ *terminate* State of Happiness; and conse-  
“ quently there can be no arguing on the Be-  
“ half of such, for the *Gospel Rewards*, meer-  
“ ly from this Consideration. Since then this  
“ is a Point, in which *Natural Religion* leaves  
“ us in the Dark, and *Revealed Religion* is  
“ wholly silent, it behoves us to be silent too:  
“ [The proper Way is for *us* to stop, where  
“ the *Revelation of God* stops, and not to be  
“ wise beyond what is written;] remembering

What Persons intended by the Damnatory Clauses. 389

"always that *secret Things* belong unto the Lord  
"our God, but those Things that are revealed,  
"belong unto us and to our Children (d)." But  
to come back to our Creed.

SERM.  
VIII.

Deut. xxix.  
29.

Since by *Salvation* in the Creed is meant  
*Christian Salvation*; and since *Christian Salva-*  
*tion* is in the Gospel limited to those only who  
believe *the Truths of the Gospel*; and since the  
main Truths which the Gospel proclaims, are  
the Existence of three distinct Persons, the Fa-  
ther, the Son, and the Holy Ghost, in one  
Divine Essence or Nature of God; and that the  
second of these Persons, the Divine Son, be-  
came incarnate for the Salvation of Men; There-  
fore does the Creed pronounce it necessary for  
all that are called to the Knowledge of the  
Gospel, and would attain the Salvation there  
promised, that they rightly believe these Truths  
especially. **Whosoever will be saved**, or enter  
into the Glories of Jesus Christ, *before all things*  
*it is necessary that he hold the Catholick Faith*:  
i.e. that he hold the right and true Faith as  
taught in Scripture, called **Catholick**, or **Uni-**  
**versal** as having been held by the universal  
Church of Christ from its first Foundation.  
And this Faith must he hold **before all Things**:  
i.e. it is the first Thing he must do in order to  
be saved: *Faith* going always before *Practice*,  
as being indeed the Foundation of it, and what  
must lead and encourage to it.

Christians  
only intended  
in the Creed.

(d) Dr. Stebbing's *Appeal to the Word of God, for the Terms of  
Christian Salvation*, pag. 82, 83.



*Who meant  
in the second  
Verse.*

*Jude 3.*

*Persons of  
competent  
Understand-  
ing.*

Thus then you see the *Persons*, whom the Creed must be understood to intend, are those only who, having been called to the Knowledge of Christ, hope, through his Merits, to be received into his Glory. *Heathens* then are plainly out of the Question; and *Christians* only, or those to whom the Christian Faith has been proposed, these only are concerned. And of these again I apprehend the second Verse to speak only of such as are able to *distinguish*, and to *judge* of this Faith; *i. e.* whether it be the true genuine *Catholick* Faith; (that Faith which was once delivered to the Saints, and which the Church ever since that Delivery has held;) or whether it has, through the Glosses or Corruptions of Hereticks, been adulterated or impaired. The every one who shall *perish*, except they keep the *Catholick* Faith whole and undefiled (*i. e.* without diminishing or taking any thing from it, or superadding to it any impure Mixtures) can certainly mean no more than every one that is *capable* of impairing or defiling it, or at least of knowing when it is impaired or defiled. And if so; then Christians of low and mean Capacities, who, thro' invincible Ignorance, or unavoidable Infirmities, are not capable of inquiring into these Doctrines, or who, after Enquiry, are not able to judge of them, cannot be supposed to fall under this Censure. The Persons it affects must be such as not only have had all proper Means used for their Instruction, but are also endued with competent Abilities of Understanding. These

These [A] are the Persons the Creed must mean, and of these it is allowed, that it affirms they must keep the Catholick Faith whole and undefiled (i. e. they must, not only not corrupt or adulterate it themselves, but preserve it pure, as far as lies in their Power, against the Endeavours of those that would subvert it) under the Pain of perishing everlastingly, i. e. of going into everlasting Punishment if they do it not.

3. But the Sentence pronounced is the *Third* Thing I proposed to speak to under this Head: So far as to observe that it is not properly a Sentence so much as a Caution. The Creed does not pronounce Deprivation of Salvation against those who do not hold the Faith, or Damnation against those who corrupt or defile it; but only declares to what Dangers such Persons expose themselves, if they persist in their Errors. Here is no *Anathema* pronounced upon them, no Prayer or Wish that such may be their final State:

*The Damna-  
tory Clauses  
in what Sense  
Damnatory.*

[A] Very applicable to this Case is the admirable Answer of Pope Leo the Third to the Ambassadors of the Emperor Charles the Great, demanding of him whether a Person ignorant of the Article concerning the Procession of the Holy Ghost from the Son, or disbelieving it, could be saved or not; to whom the Pope very cautiously, *Quisquis (ait) ad hoc Sensu subtiliori pertingere potest, & id scire; at ita sciens credere noluerit, saluus esse non poterit. Sunt enim multa (e quibus istud unum est) sacræ Fidei altiora Mystéria ad quorum Indagationem pertingere multi valent: Multi vero, aut Etatis Quantitate, aut Intelligentiæ Qualitate præpediti, non valent. & ideo, ut prædiximus, qui potuerit, & noluerit, saluus esse non poterit.* Concil. Aquisgran. Tom. 3: Part. 1. Sect. 2. pag. 183. col. 2. B.

SERM.  
VIII.

*Amen, in the  
Communa-  
tion Office, in  
what Sense  
used.*

But only a Warning what their State *will be*, in Case of Heresy or Unbelief.

So that the *Damnatory* Clauses in this Creed are of the same Nature with the *Amen* at the End of the *Sentences* in the Office of *Communion*. Which are not put there that People should *curse* themselves or their Neighbours, as some have ignorantly imagined; but only that they should acknowledge that through the Infingement of God's Laws they have incurred a Curse. For it is not there said, *Cursed be he*, or *May be* be cursed; but *Cursed is he*, or *he is cursed*, who is guilty of any of the Sins there enumerated. Consequently any one that answers *Amen* to those Sentences, does not signify his Desire that the thing *may be so*; as he does when he says *Amen* to a *Prayer*: but only signifies his Assent to the Truth of what is affirmed, as he does when he says *Amen* to a *Creed*. *Amen* in those Places is to be understood in the Sense in which it is used in several Places of the New Testament, where it is translated, *Verily*, and signifies no more than, *Verily, it is true*.

*The Sense of  
the Creed.*

In like manner in the *Athanasian Creed*, neither does the Author of it, nor they that recite it, denounce any Judgment against those who do not hold or who corrupt the Faith; but they only remind themselves and one another, of what the Scriptures make the Consequence of disbelieving or opposing it. The Creed does not *uncharitably call for* Judgments upon Unbelievers; but *compassionately forewarns* Unbelievers of them, in order that they may avoid them. Christian Salvation is in Scripture promised



mised to Christian Faith; and therefore says  
 the Creed, *Whoſoever will be ſaved, before all  
 things it is neceſſary that he hold the Catholick  
 Faith.* The Scripture again denounces Dam-  
 nation againſt thoſe, who either *oppoſe*, or re-  
 ject, the Faith: And therefore the Creed again  
 goes on, *Which Faith except every one do keep  
 whole and undefiled, without doubt he ſhall pe-  
 riſh everlaſtingly.* The Sentence therefore is  
 the Sentence of Scripture: The Creed only ad-  
 vertiſes and makes it known. It tells you  
 what the Catholick Faith is, and how much  
 it is the Concern of Chriſtians to hold it. The  
 Catholick Faith, it informs you, *is this, That*  
*we worſhip one God in Trinity, and Trinity in*  
*Unity; neither confounding the Perſons, nor di-*  
*viding the Subſtance: He therefore that will be*  
*ſaved muſt thus think of the Trinity.* And as  
 to the Incarnation of our Lord Jeſus Chriſt;  
 the right Faith is, that we believe and confeſs  
 that our Lord Jeſus Chriſt, the Son of God, is  
 God and Man. *Who ſuffered for our Salvation,*  
*deſcended into Hell, roſe again the third Day*  
*from the Dead; He aſcended into Heaven, he*  
*ſitteth at the Right Hand of the Father, God*  
*Almighty, from whence he ſhall come to judge*  
*the Quick and the Dead: At whoſe coming all*  
*Men ſhall riſe again with their Bodies, and ſhall*  
*give Account for their own Works: And they*  
*that have done good, ſhall go into Life everlaſt-*  
*ing; and they that have done evil into ever-*  
*laſting Fire.* This is the Catholick Faith, which  
 except a Man (to whom it has been duly pro-  
 poſed, and who is capable of underſtanding it)  
 believe

*The Sum and  
 Subſtance of  
 the Athana-  
 ſian Creed.*

SERM.  
VIII.

*believe faithfully, (having no Part with Hereticks who deny or deprave it) he cannot be saved; i. e. he cannot be received to Christian Salvation, upon the Terms of the Gospel; but if he broach, or through his own Fault admit, any impure Corruptions of this Faith; if he does not to the utmost of his Power keep it whole and undefiled, he will be guilty before God of a very great Sin, in misapplying his Talents; and if he persist in it to the last, unrepenting, without doubt he shall perish everlastingly: for he will incur the Sentence of everlasting Damnation, which the Scriptures (which are the infallible Word of God) denounce against those who believe not the Gospel.*

This is the whole Faith, and all that the Creed can reasonably be understood to pronounce concerning it [B]. And therefore the

---

[B] That this Creed was thus understood by the very Reverend and Learned the Commissioners appointed to review our Liturgy in the Year 1689. appears from the Rubrick which was settled and finally agreed upon by them, inserted into the original Book now in the Hands of the Right Reverend Dr. Gibson, Lord Bishop of London, viz.

*“ Upon these Feasts, CHRISTMASS DAY, EASTER DAY, ASCENSION DAY, WHIT-SUNDAY, TRINITY SUNDAY, and ALL-SAINTS, shall be said at Morning Prayers, instead of the Creed, commonly called the APOSTLES CREED, this Confession of our Christian Faith, commonly called the Creed of ST. ATHANASIUS: The Articles of which ought to be received and believed, as being agreeable to the Holy Scriptures. And the condemning Clauses are to be understood as relating only to those, who obstinately deny the Substance of the Christian Faith.”* See the Postscript to Dr Waterland's Preface to his Critical History of the Athanasian Creed, Second Edition, 8vo. 1728.

Clauses

Clauses objected to, are improperly called *Damnatory*; when they are *Cautionary* only: For they are Warnings rather than a Sentence of Damnation. They declare, we acknowledge, that there is *no Salvation* without this Faith; and that *everlasting Perdition*, by which *Damnation* is meant, abides all who corrupt or defile it: But then as this is *but a Declaration*; we have only to enquire whether it be a Declaration of *Truth*: i. e. whether the Holy Scriptures (from whence only we can learn upon what Terms Men shall be saved, and for what they shall be damned) do make the Belief of these Articles so necessary to Salvation as the Creed affirms, and declare that those who oppose or reject them shall *everlastingly perish*. And that they actually do so, that the New Testament especially, in clear and express Terms, requires Faith in the Articles above recited as necessary to Salvation, and pronounces Damnation on those who believe them not, is the Subject I proposed for my

II. SECOND General Head, to which I shall accordingly now proceed. And as a Foundation whereon to build this Assertion I cannot have a stronger or more apposite one than my Text. *And he said unto them, i. e. Jesus said unto the Eleven, Go ye into all the World, and preach the Gospel to every Creature: He that believeth and is baptized shall be saved: But he that believeth not shall be damned.* The Words, you see, are the Words of Jesus, who was himself both the *Author and the Finisher*

Heb. xii. 3.

of



SERM.  
VIII.

Act. x. 42.

Mat. xxv.

34-41.

*of our Faith*: who therefore most certainly and infallibly knew how far it was necessary for his Disciples to believe it, and to what End and Purpose he revealed it to them. They are the Words again of him *who is ordained of God to be the Judge of Quick and Dead*; of him who himself shall pronounce the final Doom of all Men, who therefore again knows whom he will save, and whom he will condemn, and for what their Salvation or Damnation shall be awarded. This is He by whom the Words in my Text were spoken; and spoken by him at the Time when he was taking his solemn Leave of his Apostles, giving them his last and final Charge, and in which the Fate of all the World is determined. The Author therefore, and the Occasion, and the subject Matter of my Text, all speak it a Text of the highest Importance, and the most general Concern. Consequently it is a Text that requires a thorough and most serious Attention. And therefore to give it a due Consideration (so far as my present Subject requires) I shall, conformably to the Division of my first Head, enquire

*Subdivision  
of the Second Head.*

1. First, Whether the *Gospel*, which our Saviour commands the Apostles to preach, do not necessarily include in it the Doctrines of the *Trinity*, and of the *Incarnation of the Son of God for the Salvation of Men*.

2. Secondly, Whether a Belief of these Doctrines be not required as *necessary to Salvation*.

3. Thirdly,

3. Thirdly, Whether the refusing to believe them when duly proposed, be not threatned with *eternal Damnation*.

SERM.  
VIII.

1. First then, Let us enquire whether the Gospel, which our Saviour commands the Apostles to preach, do not necessarily include in it the Doctrines of the *Trinity*, and of the *Incarnation of the Son of God* for the *Salvation of Men*. I have no occasion to enter here into the full Meaning of the Term *Gospel*, which in the New Testament has various Significations, implying in it sometimes more, and sometimes less. It is sufficient if I show that it must necessarily include in it the disputed Articles, viz. that of a *Trinity in Unity to be worshipped*, and that *Jesus Christ the Son of God, is perfect God, and perfect Man*.

The Doctrines  
of the Trini-  
ty and the  
Incarnation  
included in  
Christ's Gos-  
pel

And for this, many Words will not be wanting. For the Gospel which the Apostles are commanded to preach, is plainly that, which those, who believe it, are to make Profession of in Baptism. Go ye (saith Christ) *into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, in Testimony of his Belief, he shall be saved*. Now of what do Men express their Belief in the Form of Baptism? Why let the Form, which Christ himself instituted, speak and determine. Go ye, and teach (or Disciple) all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. If Men then are to be baptized in the Name of these Persons, and by such Baptism to profess their Belief of the

Mat. xxviii.  
19.

the Gospel; it follows that the Doctrine, which the Form of Baptism implies, is the first and fundamental Article of the Gospel. Now I have already proved (b), and therefore I need not do it here again, that the Form of Baptism implies that we dedicate and devote ourselves to the Worship of the three Persons named in it, as being all of the same Nature and Dignity, all equally Divine. And if so; then *that we worship one God in Trinity, and Trinity in Unity*, as it is declared in the Creed to be the *Catholic Faith*, and is the Doctrine which we have seen the Holy Scriptures in general set forth; so is it the first and fundamental Article of the Gospel which Christ sends the Apostles to preach: “the prime and leading Doctrine without the  
 “explicite Mention whereof a Man cannot be  
 “made a Christian. It is the first Thing  
 “proper for every Disciple of Christ to be acquainted with; what deserves and requires  
 “his most early Thoughts and Care; and also  
 “his constant and tenderest Devotion ever after. On this Foundation was the Church itself erected by our Lord; and on the same  
 “Foundation it stands to this Day. What  
 “stronger or more effectual Method could have  
 “been devised to proclaim the Necessity and  
 “high Importance of this great Article? A  
 “Consideration which may receive yet further  
 “Light and Strength, by looking into Antiquity, and there observing what a Stress was  
 “laid upon the Interrogatories in Baptism;—  
 “and what particular Care was taken to instruct the Candidates in this important Doc-

(b) See Page 180—182, and 302.

“trine,



"trine, previously to that Sacrament (c)." — That Christ is *Man* as well as God, or that the Son of God became *perfect Man*, took on him Human Nature, the real Flesh and Blood of Man, that in this Nature he *suffered for our Salvation, descended into Hell, &c.* (as is recited in the latter Part of the Creed;) that this is all included in the Gospel, or, to speak more properly, is the very Gospel itself, *i. e.* the Sum or Substance of it; is so obvious to every one that reads the Gospel, that I need not spend any Time in proving it. I shall therefore pass on to enquire in the

2. Second Place, Whether our Saviour does not require the Belief of these Doctrines as *necessary to Salvation*. Where again I would be understood of *Christian Salvation*, of those high and super-eminent Rewards in Glory, which the Scriptures express by *eternal Life*, and *the Kingdom of Heaven*; and which I have already supposed Christ is preparing, in a peculiar manner, for those, and those only, who, being called to the Knowledge of him, believe in and obey him. This is the Salvation I would be understood to mean, and to this I apprehend *the Belief* of the Gospel, of those Points especially which I have mentioned under the foregoing Particular, is here required by our Lord as *necessary*. For mind his Words, *Go ye into all the World, and preach the Gospel to every Creature: He that believeth and is baptised, shall be saved.* Till the Gospel therefore is preached; till, being preached, it is believed; and till that

*The Belief of  
the Doctrines  
of the Trinity  
and the In-  
carnation nec-  
essary to  
Salvation.*



SERM.  
VIII.

The Gospel to  
be preached  
to every  
Creature.

Belief be testified in Baptism; you see there is no Promise, and if not, then no reasonable Hopes of Salvation. On *Faith* then and on *Baptism* does the Christian Salvation of every Creature in the World depend. And therefore does Christ command the Apostles to go into *all the World, and preach the Gospel to every Creature*. Hitherto indeed the Favours of God (so far at least as the legal Covenant was concerned) had been confined to the Jewish Nation only: According to the Psalmist, *In Judah was God known, his Name was great in Israel*. And therefore when our Saviour sent his Apostles to preach the Gospel, in the Beginning of his Ministry, he expressly forbade them to go out of Judea: *Go not into the Way of the Gentiles, and into any City of the Samaritans enter ye not: But go rather to the lost Sheep of the House of Israel*. But now, the middle Wall of Partition between Jews and Gentiles, being broken down, through Christ's having reconciled both unto God, in one Body, by the Cross; he will have Peace to be preached to them that are afar off, as well as to them that are nigh; the ancient Boundaries he will have removed; and therefore in Opposition to the narrow Confines of Judea, he here mentions the whole World. There shall be no Limits to the one, but those of the other: *After that the Holy Ghost is come upon you* (saith he) *ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Part of the Earth*. His Way (as before prophesied) he will now have to be known upon Earth; his saving

Ps. lxxvi. 1.

Mat. 2. 5, 6.

Ephes. ii.  
14, 16, 17.

Ps. lxxvii. 2.

Act. i. 8.

*the Incarnation, included in Christ's Gospel.*

401

*ing Health among all Nations.* Accordingly, saith he, *Go ye into all the World: I now set you no Restraints: But go whither you will, and wherever you can, and preach the Gospel,* (that is, the holy and good Tidings of three Persons in the Godhead, the Father, the Son, and the Holy Ghost, all co-operating to the Redemption of Men, and of the Son's condescending even himself to become Man, to take Flesh, and dye to purchase this Redemption for all that believe in him, and to confer everlasting Happiness upon them; this Gospel go and preach) *to every Creature:* (that is, to every Creature capable of receiving it; *Go ye, and teach all Nations;* so it is in St. Matthew; that is, Gentiles as well as Jews;) and he, who, repenting of his past Sins, *believes,* and by *Baptism,* professes himself a Disciple of Christ, leading a Christian Life for the future; every such Creature, through his Faith, shall be *saved* from the dangerous State he was before exposed to, and be entituled also to a *Crown of Righteousness, which the Lord, the Righteous Judge, shall give at that Day, to all them that love his Appearing.*

SERM.  
VIII.

Mat. xxviii.  
19.

2 Tim. iv. 8.

Though God therefore, as the Apostle St. Peter of a Truth perceived, is no Respector of Persons; but in every Nation, he that feareth him, and worketh Righteousness is accepted with him; yet you see what the Terms of Acceptance with him are. Peace must be preached through Jesus Christ, who is Lord of all. To him give all the Prophets Witness, that through his Name, whosoever believeth in him, shall re-

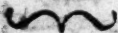
None to be  
saved, but  
those who  
believe.  
Acts x. 34,  
35, 36.

Ver. 43.

D d

ceive



SERM.  
VIII.

Acts xvi.  
30, 31.

John iii. 36.

Ver. 16.

Ver. 18.

The Disbe-  
lievers of the  
Doctrines of  
the Trinity,  
and of the  
Incarnation  
threatned  
with Dam-  
nation.

*ceive Remission of Sins.* In him therefore they must first believe; in his name must be baptized, and so through him receive Salvation (i). Thus, and thus only, are Men accepted with God. Whatever their previous Righteousness may be, their Faith must save them. And therefore the same St. Peter, with Silas his Fellow-Prisoner, when the Keeper of the Prison put to them the Question, *Sirs, What must I do to be saved?* immediately replied, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.* Without this Belief there is no Salvation; with it (if lively) every Requisite besides will follow. *He that believeth on the Son, hath everlasting Life: and he that believeth not the Son, shall not see Life: but the Wrath of God abideth on him.* So says John, the Forerunner of Christ, agreeably to what Christ himself pronounces. *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.*—*He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.* Which leads naturally to my

3. Third Enquiry: viz. Whether the Refusing to believe the Doctrines of the Holy Trinity, and of the Son of God's becoming incarnate, God and Man, for the Salvation of

(i) See Dr. Stabbing's Terms of Christian Salvation, c. 4. p. 40—47.

## Disbelievers threatned with Damnation.

403

SERM.  
VIII.

Men, be not threatned in the Holy Scriptures with *eternal Damnation*. That these Doctrines are included in the *Gospel* which the Apostles were to preach, I have already shewed: And yet of these Doctrines our Blessed Saviour expressly says, *He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned*. From our Saviour's not insisting upon the *Baptism* of Believers in the last Clause of this Verse, there are some who would infer the no absolute Necessity of Baptism to Salvation. How justly they infer it, the Subject I am upon calls me not to enquire (c): I shall therefore only observe that by the former Clause, *Baptism* as well as *Belief* is made a Term of *Salvation*; and on *Disbelief* (as being the Hindrance of Baptism) the latter Clause expressly denounces *Damnation*. *Disbelief* therefore is confessedly *damnable*: And that very *Disbelief* which the Creed intends: viz. A *Disbelief* of three Persons in the Godhead, and of two distinct Natures in the Person of one of them. For they are the Doctrines in- to the Faith of which Christ commands us to be baptized; they are the Doctrines which in my Text he commands the Apostles to preach: They consequently are the Doctrines, the *Disbelievers* of which he pronounces *shall be damned*.

And the same Sentence of Damnation you will find denounced upon the same *Disbelievers*

(c) Vide *Maldonat*, in loc. & consule *Vossii* Opp. Tom. 6. p. 281, &c.

SERM. in other Places of Holy Scripture. As to the  
VIII. *Divinity of Christ* (which, the Unity of the

*Disbelievers  
of Christ's  
Divinity  
condemned.*

Godhead being presupposed, necessarily infers more Persons than one to be included in the Godhead) the Texts, just now cited, fix it on  
John iii. 36. all that oppose or disbelieve it. *He that believeth on the Son, hath Life, and he that believeth not the Son, shall not see Life: but the Wrath of God abideth on him.* *He that believeth on him is not condemned, but he that believeth not is condemned already,* (that is, is even now in a State of Damnation) *because he has not believed in the Name of the only begotten Son of God.* Accordingly, St. John tells

Ver. 18.

*us, that whosoever denieth the Son* (that is, whosoever denieth him to be a true Son, and consequently God) *the same hath not the Father.*

chap. v. 22.

And again, *He that hath the Son* (that is, who acknowledges him for a Son) *hath Life: and he that hath not the Son of God, hath not Life.* A Truth so necessary to be inculcated, that it was one principal Motive of the

Ver. 13.

Apostle's Writing. *These Things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.* So that you see, *Exclusion from Life, the Wrath of God, and Condemnation* (by which is meant *eternal Damnation*) are all expressly denounced on those who do not believe on the Son of God: *i. e.* on all that believe him not to be his Son, his begotten Son, and his only-begotten; that is, a Son of the same Divine Nature with the Father who begat



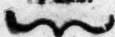
begat him: The Notion of *Begetting* (by what means soever it is effected) necessarily implying in it a Person of the very self same Nature with him who begets. And therefore is the Condemnation laid on the not believing *in the Name* of the only begotten Son of God: A Phrase, which, I apprehend, implies that the Object is to be believed in *as God*: as *God of God*, because begotten of God; and *very God of very God*, because of the very same Nature and Essence with the Father who begat him.

Thus dangerous is the State of those, who believe not the *Divinity* of Christ, represented in Scripture. They *have not the Father*, because they *have not the Son*; they *shall not see Life*, but the *Wrath of God* abideth on them: They are *condemned already*; they shall be *damned* hereafter; and all *because they have not believed in the Name of the only-begotten Son of God*.

And as to the *Humanity* of our Lord, (the other Point on a right Belief of which the Creed insists) neither are the Scriptures more favourable to those who deny it. Every Spirit that *confesseth that Jesus Christ is come in the Flesh*, (that is, that the Son of God became Man, and that Christ Jesus was he; every such Spirit) St. John tells us, *is of God*: that is, the Doctrine is of God, and the Man, who teacheth it, is, so far, a Teacher from God. But every Spirit that *confesseth not that Jesus Christ is come in the Flesh* (meaning *Ebion*, *Cerintus* and other Hereticks of that time, and every

*Disbelievers  
of Christ's  
Humanity  
condemned.*

1 John iv.  
2. 3.

SERM.  
VIII.

2 John 7.



such Spirit) is not of God: But it is: that Spirit of Anti-Christ, whereof you have heard that it should come, and even now is it in the World. Thus in his first Epistle; and not less heavy is the Sentence which he pronounces against them in his second. *Many Deceivers* (saith he) *are entered into the World, who confess not that Jesus Christ is come in the Flesh: This is a Deceiver and an Anti-Christ*: that is, he is a most pernicious Impostor; he is a Fore-runner of the great Anti-Christ who shall come in his Time, and he is himself an Anti-Christ, as he sets himself to oppose the Truth and Reality of Christ's Flesh and Blood. An Heresy, which however silly it may now appear to us, the Apostle (as I have (d) shewed) was forced to write an Epistle to confute it. And indeed it was a Heresy of such a Nature, as to destroy the very Foundation of our Redemption by Christ. For if Christ did not suffer and dye in real Flesh and Blood; if he did not offer up the true Nature of Man; What becomes of that Satisfaction and Atonement, which we suppose him to have made, by dying as Man, for the Sins of Mankind; and on which Christians so entirely trust and depend? And therefore the Apostle goes on to represent it as such a Heresy, as not only he that broacheth it, but every one that suffers himself to be deluded into it, forfeits both his present Hopes and future Salvation: For, cautioning the elect Lady and her Children against it, *Look* (saith

(d) See above, pag. 330, 331.

he)

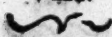
he) to yourselves, that ye lose not those things which ye have wrought; but that ye receive a full Reward. Whosoever transgresseth and abideth not in the Doctrine of Christ, (*viz.* that Christ is come in the Flesh) hath not God: He that abideth in the Doctrine of Christ, he hath both the Father and the Son. From all which we can do no less than infer that, even in Scripture Account, it is furthermore necessary to everlasting Salvation, that a Man believe rightly the Incarnation of our Lord Jesus Christ. For the Scripture, you see, declares this again to be the Doctrine of Christ; the Doctrine, in which whosoever transgresseth and abideth not, has not God: he hath neither the Father, nor the Son; he loses even the good Things he does, and receives no Reward: He is a Deceiver, and an Anti-Christ: And he that preaches the contrary to this Doctrine, must be reckoned amongst those false Teachers, who St. Peter also prophesied, should privily bring in damnable Heresies, even denying the Lord that bought them, and, by doing so, should bring upon themselves swift destruction. Observe here, I beseech you, that Heresies are damnable, and bring upon the Authors of them swift Destruction. And what does that mean but speedy Damnation?

Where then is the Fault? or why so much Out-cry, because the Creed, in order to rouze Men to examine the Catholick Faith, which it sets forth and recites to them, warns them at the same time, how necessary to Salvation it is that they hold it, and how dangerous is the Consequence of rejecting or opposing it? For

Belief necessary to Salvation and Disbelief damnable; whether there were any Creed or not.



SERM.  
VIII.



in all this it tells you no more, than what the Holy Scriptures declare. It only publishes the Christian Covenant which the Gospel sets forth, and declares the Will of our blessed Saviour. And therefore should the Creed be laid aside; or should the damnatory Clauses be taken out of it; what would you gain by it? The same Declarations, and the same Denunciations are in Scripture still: And consequently, so long as Scripture shall be acknowledged for the Word of God, you must acknowledge, whether you are willing to recite it in your Creeds, or not, that *whosoever will be saved, before all things it is necessary that he hold the Catholick Faith*. And therefore I repeat it over again, Take away the Creed, or let it be silent as to the *Necessity* of the Faith it sets forth; yet what are you the better? Scripture still remains: *The Word of the Lord endureth for ever*. And whilst that shall be declarative of the Terms of Salvation, the Faith in the Creed will be the Faith which *whosoever will be saved must hold*; and the Faith which *whosoever shall corrupt or defile, shall without doubt perish everlastingly*.

Belief of the  
Gospel re-  
quired of those  
only to whom  
it has been  
proposed.

But now Scripture also, (as I said before of the Creed) when it damns Persons for Unbelief, must be understood to speak of such only as have had the Gospel duly proposed to them; or have had Opportunities of coming to the Knowledge of it, and neglected to improve them. Those who never heard of the Gospel, nor had ever any Opportunities of hearing of it, we suppose, not concerned either in the Promises or Threats which the Gospel contains.

tains. It is true our Saviour commanded his Apostles to *go into all the World, and preach the Gospel to every Creature.* But this must be understood as a Command given to them and their Successors to make it known, indifferently, to all to whom they should come; to every Nation, in which they should be, without Distinction; as I have already observed, and not that the Apostles should themselves travel the whole World over, and preach to every Person in it. This Christ knew it was not in the Power of the Apostles to do: and therefore be assured he intended not to lay it upon them. And we know in Fact that the Apostles were so far from publishing the Gospel in every Part of the habitable World, that they knew not of it all; and of those Parts which they did know, or had heard of at least, there are some which neither they nor their Successors were ever able to reach, and in which the Gospel has not, (that we know of) been ever preached to this very Day.

The Gospel  
not revealed  
to all Men.

And from hence some would raise an *Objection* to the Doctrine which I have now been endeavouring to establish: *viz.* of making *Salvation* to depend upon the *Knowledge of the Gospel.* "If Mens Happiness depends upon the Christian Revelation; How comes it, they ask, that it is not equally made to all? Why was it not published from the Beginning of the World? and promulged in all Places and Nations alike? Why should so few be called to the Knowledge of it, and all the rest, the Bulk of

An Objection  
rais'd from  
Revelations  
not being  
universal.

"Man-

*No Objection; that Revelation is not universal.*

“Mankind, not so much as hear the Sound or  
“Report of it amongst them?”

But suppose we should decline the answering  
this Question; and should confess it a Diffi-  
culty we are not able to solve; Will it be any  
Reflection on us, that we pretend not to know  
a Secret which it has pleased an all-wise Pro-  
vidence to keep lock'd up in his own Breast?  
Or is it any Objection against the Truth of Re-  
velation, that we know not why it is not uni-  
versal? If God proclaims an Act of Grace to  
some of his Creatures; shall they refuse to ac-  
cept it, because he does not extend it to all?  
Surely Men of such Tempers, as instead of  
embracing a Blessing when offered them, shall  
spurn at and despise it, because all have it not  
offered them as well as they; will have no-  
thing to blame but their own Folly, if they  
should find in the end, the rejected Blessing ex-  
changed for a Curse.

Instead then of censuring or prying into the  
Secrets of God's Counsels and Decrees, it  
will better become us humbly to adore them:  
And, if in the gracious Dispensations of his  
Providence towards ourselves, he has vouch-  
safed to reveal to us some Mysteries relating  
to the Redemption of Mankind which he has  
not as yet discovered to all; let us with Thank-  
fulness acknowledge the extraordinary Grace,  
and every one cry out as the Father of the Child  
possessed by a dumb Spirit, did to our Saviour,

Mark ix. 24. *Lord, I believe, help thou mine Unbelief.*

With the Apostles themselves let us pray unto  
Lukexvii. 5. *the Lord, to increase our Faith.* For in what-

ever



ever Degree it shall please God to vouchsafe it; how strong and vigorous soever it may prove; a Disciple of Christ has need of it all. For if Believers expect *peculiar Privileges*; those Privileges are balanced with *peculiar Duties*, in some measure proportionate to them; such at least as Human Nature would shrink from and decline, unless encouraged by Revelation, and supported by Faith. For it is not an idle, unactive Faith, a meer Belief of the Things related, to which Salvation is insured; but it must be a lively, acting, vigorous Faith, productive of such Works as none, without Faith, and without Faith in the very Articles disputed, would ever attempt. For read the Charge as it stands in St. Matthew, and see what they who believe are enjoined: "Go ye (saith our Saviour) and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Obedience then must follow Faith; and Obedience to all the Commands of Christ: Commands which enjoin the most difficult Duties, and the most distasteful to Flesh and Blood. Turn but to our Saviour's Sermon upon the Mount; and you will see of what Nature and Kind they are. Self-Denial, and Mortification of all our Senses; a Restraint upon our Hearts and inmost Thoughts; Patience and Forbearance under the most unjust and grievous Oppressions; *Loving our Enemies, blessing them that curse us, doing good to them*

SERM.  
VIII.Christian  
Privileges  
balanced  
with Chris-  
tian DutiesMat. xxviii.  
19, 20.

Mat. v. 44.

SERM.

VIII.

Faith necessary to the  
Performance  
of Christian  
Duties.

*them that hate us, and praying for them which despitefully use us and persecute us.*

Such are the Duties enjoined by Christ: And without Faith in the Doctrines and Revelation of Christ, what Mortal, sensible of human Weakness, would not stagger at the hearing them recited? Without Faith in an almighty, holy, sanctifying Spirit, to cleanse and purify, to assist and enable him, and to cooperate with him; who would have Courage to set about them, or ever hope to make any Progress or Proficiency in them? And considering the Frailties and Infirmities, to which we are still subject, and the Imperfections even of the best of our Performances, with all these Helps; who would not despair of the Acceptance of his very utmost Endeavours with a God infinitely pure; were not his Confidence again placed, in the Merits of an infinite, all-sufficient, Atonement, no less than the Son of God himself, assuming our Nature, and in that Nature first doing all that was ever required of it; and then dying to make Satisfaction to his Father, for all the Transgressions, Omissions, and Defects which the rest of Mankind have committed in it? That so we should be holy, and without Blame before him; to the Praise of the Glory of his Grace, wherein he hath made us (though imperfect in ourselves; yet) accepted in the Beloved.

Ephes. i. 4,  
5, 6.

So that you see Faith in the several Articles of our Creed is not an arbitrary Term of Salvation imposed on us, only to shew the absolute

lute Authority of our Lord, and to no other End or Purpose; but it is as necessary to *form*, as to *distinguish*, the Christian; necessary to hearten him in his Christian *Race* (e) and *Warfare* (f), (for such, a Christian Life is represented in Scripture to be) to point at the *incorruptible Crown of Righteousness* (g), which they that *run well*, or *fight a good Fight*, are sure to obtain; and to shew who stands by, to support them in their Engagement, to strengthen them in their Course, to raise them when fallen, and to assist them in all their Streights and Difficulties. In a Word, as St. John elegantly expresses it, *This is the Victory that overcometh the World*, 1 John v. 4. *even our Faith*. So needful is Faith in Christ to Christian Salvation. It is the *Means* as well as the *Condition* of it. And therefore saith our Saviour expressly to Thomas, *I am the Way*, John xiv. 6. *and the Truth, and the Life: No Man cometh unto the Father but by me*, that is, but by Faith in me. There is no Access to him any other way; no Possibility, except by Christ, of ever reaching him (k). Let this therefore suffice to show *why* Salvation is proposed *upon the Terms of Faith*; though Faith cannot, in the Nature of Things, be propagated any further than the Gospel is preached. *For Faith* (as St. Paul says) *cometh by hearing, and hearing by the Word of* Rom. x. 17.

(e) 1 Cor. ix. 24, &c. Heb. xii. 1.

(f) 2 Cor. x. 4. 1 Tim. i. 18.

(g) 1 Cor. ix. 25. 2 Tim. iv. 8.

(k) Dr. Stebbing's *Terms of Christian Salvation*, c. 5. p. 72-4.



Disbelievers  
in a more  
desperate  
State than  
Heathens.

God, that is, by the sounding of the Word of God in their Ears.

*Why*, the Gospel extends *no further*, or *why* the Divine Providence has not yet thought fit to cause the Revelation of it to be *every where* spread; it concerns us, no more than it becomes us, to enquire. But it concerns and becomes us too, to consider that we are of those to whom the Gospel has been revealed, of those whom God has invited into his Church, who have been taught and instructed in the Faith from our Cradles; who therefore cannot, when called to Account at the last Day, plead, with Heathens, our Ignorance of the Faith: But if we don't embrace and hold it, we shall be condemned with those who wilfully reject it. Take notice therefore I beseech you, that it is not in our Option, to believe as Christians, or to fare as Heathens: But if we secure not the Rewards of Faith, we must suffer the Punishments of Infidelity. For we are certainly of those whom my Text intends, of those who *believing and being baptized, shall be saved*, or of those who *believing not, shall be damned*: meaning it is to be feared, *severer Judgments*, than they shall undergo, to whom the Tidings of the Gospel never came (1). For as Heathens have no *Federal Claim to Salvation*, so neither are they under any *positive Denunciation of Damnation*; at least not for the want of Faith:

(1) *Condemnabitur Retentione  
Peccatorum, Oblatione, & Sup-  
plicii æternis, majoribus quam*

*eo manent, quibus hic Sermo non  
est annunciatus. Grotius in  
locum,*

Disbelievers in a worse State than Heathens.

415

SERM.

VIII.

Whereas they who are invited to the Covenant of Grace, and yet reject it, have their Faith as well as their Actions to account for; and are, even for their want of the former only, under so express a Sentence of Damnation, that Charity knows not how to hope they can escape. For *he that believeth not shall be damned*, saith our Saviour: *All are to be damned who believe not the Truth*, saith St. Paul. And *the Unbelieving* are reckoned up by St. John, amongst those miserable wicked ones, who *shall have their Part in the Lake which burneth with Fire and Brimstone; which is the second Death*. So dreadful in a Word is the State they shall be doomed to, that our Saviour in the Gospel terrifies other Sinners with it. *The Lord of that servant* (saith he) *will come in a Day, when he looketh not for him, and in an Hour when he is not ware, and will cut him asunder, and will appoint him his Portion with the Unbelievers*.

2 Thess. iii.  
12.  
Rev. xxi. 8.

Luke xii. 45.

Be not then, dear Christians, deluded to think it indifferent what you believe, provided you take what Care you can of your Practice or Morals. For *Morality*, however it has been magnified of late in Opposition to Faith; and however necessary indeed it is together with Faith; is yet, without Faith, insufficient to Salvation. It is true, St. James tells us, *By Works a Man is justified, and not by Faith only*. But the whole Tenour of Scripture gives us to understand, that Faith must be the Spring and Fountain of those Works; since with all our Works, another inspired Author tells us, *without Faith it is impossible to please God*. There-

The Insufficiency of Morality without Faith.

Jam. ii. 24.

Heb. xi. 6.

# 416 *The Insufficiency of Morality without Faith.*

SERM.  
VIII.

Ephes. ii.  
8, 9.

Jam. ii. 20.

John vi.  
28, 29.

fore does St. Paul in the last Result impute our Salvation wholly to Grace; that is, to the unmerited Favour of God, calling us to it thro' the Means of Faith, which very Faith God also bestows upon us. *By Grace* (saith he) *ye are saved thro' Faith, (and that not of yourselves, it is the Gift of God :) not of Works lest any Man should boast*; that is, lest he should boast of his saving himself, by his own natural Powers and Strength, or by the Light which the Religion of Nature, as it is called, is of itself imagined to supply. In vain then is *Morality* so highly extolled, unless it be a *Christian Morality* that is meant. For this is the only Morality that will answer, *viz. a Morality presupposing, and built upon, Christian Faith.* But it is not my Business in this Place to draw a Comparison between one and the other: Let it suffice that we insist on the Necessity of both. We know that *Faith without Works is dead.* But we know also that without Faith, Works (from whatever other Principle they proceed) are in the Sight of God, of no Price (1). And therefore when the Jews asked our Saviour, *What shall we do, that we might work the Works of God?* Jesus answered and said unto them, *This is the Work of God, that ye believe on him, whom he hath sent.* This is the Work most grateful to God, as being that which must qualify and give all other Works their Value.

(1) See the 13<sup>th</sup> Article of our Church: and the first Part of the Homily on good Works.



# Characters of Hereticks in the New Testament.

417

SERM.  
VIII.

So necessary (even in its self considered) is a right Faith in the Doctrine of the Trinity, and the Incarnation of the Son of God to Christian Salvation. And therefore does the meek and humble Jesus himself make use of very sharp Expressions, when he warns his Disciples against those who should oppose or dispute those Truths. *Beware (saith he) of false Prophets*; that is, beware of false Teachers, such as corrupt sound Doctrine in the essential and fundamental Articles of Faith (m), which come to you in Sheep's clothing (pretending outwardly great Innocency and Simplicity) but inwardly they are ravening Wolves: Beasts of Prey that lie in wait to devour your Souls. The same Appellation the Apostle St. Paul also gives to the same Kind of Teachers; calling those that speak perverse things, grievous Wolves not sparing the Flock. And St. John again (though all Charity and Love, yet) seldom mentions them without a Term of Reproach. *Anti-Christ, Liars, False Prophets, Deceivers, Seducers*, and the like (n), are the Characters by which, we have seen, he describes them. And suitable to these Characters was the Behaviour which he advises the elect Lady and her Children to shew towards them. *If there come any unto you, and bring not this Doctrine* (that is, the Doctrine of the Incarnation of the Son

The Characters of Hereticks in the New Testament.

Mat. vii. 15.

Acts ix. 29.  
30.

2 Joh. 10, 11.

(m) See this Interpretation of the Text defended against Dr. Whitby, by Dr. Waterland in his Importance of the Doctrine of the Trinity, pag. 148—159.

(n) See 1 John ii. 18, 22, 26. c. iv. 1, 3. and 2 John 7.

*How Hereticks are to be treated by the Church, of God) receive him not into your House, neither bid him, God speed: (that is, don't salute him, or pay him common Civilities) for he that biddeth him, God speed, is Partaker of his evil Deeds: that is, He countenances the Heretick, and by consequence furthers the spreading of his Heresy. And this Precept of St. John was no other than what he practised himself. A wicked Robber, and Captain of a Gang, whom he had formerly converted to the Faith, and whom he knew to be well instructed in it, he ventured his own Life to recover and reclaim: and he did it with Success: for he found him out, converted him a second Time, and restored him to the Church (o). But with Cerinthus, an Heretick, who had corrupted the Faith, he would not so much as stay under the same Roof: lest the Bath, where by chance they happened to meet, should fall on their Heads (p). From which Instances of St. John's Conduct, compared together, it appears that he thought a Man, corrupt in his Morals but sound as to his Belief, was in a more hopeful Condition, than a Man who, though not so enormous in Practice, was yet reprobate concerning the Faith.*

2 Tim. iii. 8.

Heresy more  
pernicious  
than Immo-  
rality.

For where Faith in any Degree remains, though lifeless for the present, and productive of nothing good or seemly; but on the contrary

(o) Vide Clem. Alex. *Quis  
Dignus salvetur.* num. 42. p. 111,  
121. vel Euseb. *Ecll. Hist.*  
L. 3. c. 23. p. 113—115. or  
see the story related in short in

Cave's *Life of St. John*, pag.  
156, 157.

(p) Vide Iræn. L. 3. c. 3. p.  
177. and see Cave's *St. John*  
p. 157.

quite extinguished as to Appearance, being absorbed and buried in evil Deeds; yet, like a Coal covered in Embers, if it be gently cherished and blown, it may again revive, and at length burn out, as it had done before, with a bright Flame. Such a Man (having a Principle to work upon, a Belief that exhorts and encourages to Repentance) will naturally close with a Call to Amendment, so soon as he shall be sufficiently awakened to attend it. He no sooner sees his Ways, than he leaves and abhors them. Whereas in a Man quite void of Faith, there is nothing you can apply to; nothing to found an Argument upon: consequently no Hopes of reforming his Manners till you have brought him to the Faith. But if he be one who, having received the Faith, has impaired, or corrupted it with impure Mixtures, the Case then is still worse, and more desperate. For here the Judgment of the Man is depraved; he knows what he does, and applauds himself in it: He prides himself in his Herefy, values himself upon being wiser than other Men; and if you go about to convince him of his Mistakes, he pities your Ignorance, or laughs at your Conceit. Instead of listening to sound Reasoning, he musters up all his Fallacies and Deceits: and instead of returning into the Church himself, seduces as many as he can from it (*pp*). In so much more hopeless

---

(*pp*) *Pejus hoc crimen est quam quod admisisse Lapsi videntur; qui tamen in Pœnitentiâ Criminis constituti, plenâ satisfactionibus* *depreantur. Hic Ecclesia queritur & rogatur: illic Ecclesiæ repugnatur. Hic potest necessitas fuisse: illic voluntas tenetur in*



## Heresy more pernicious than Immorality.

Hereticks,  
who.A Heresy,  
what.

a state as to himself, and in so much more dangerous a one to the Church, is an *heretical*, compared with an *immoral*, Man.

I speak not of a Man who is only mistaken in *his own* Judgment, and keeps his Errors and Mistakes *to himself*, without troubling others with them: (for such a one is not properly an (q) Heretick;) but I speak of such who, like *Cerintbus* (whose Treatment from St. John led us into this Comparison) *espouse* and *propagate* false Doctrines; who *corrupt* the Faith in important Articles, and *diffuse* such Corruptions; opposing the Divine Truths, undermining the Gospel, and subverting Souls. These properly are Hereticks. “*Heresy* lying not “merely in the inward Thought, but in the “Overt-Acts, either teaching pernicious Doc- “trines, or supporting and encouraging them “that do (r).” An Assertion therefore of a very great Man, (which has been more admired and applauded by some People, than a great many much better Sayings in his Works) would, if he had thought of it, either have been guarded, or more accurately expressed: For to say that

*scelere. Hic, qui lapsus est, sibi tantum nocuit: illic, qui Hæresim vel Schisma facere conatus est, multos secum trahendo decepit. Hic Animæ unius est Damnum: illic Periculum plurimorum. Certe peccasse se hic & intelligit, & lamentatur & plangit: ille tumens in Peccato suo, & in ipsis sibi delictis placens, a Matre Filios segregat, Oves a Pastore sollicitat, Dei Sacramenta disturbat. Et*

*cum Lapsus semel peccaverit; ille quotidie peccat. Postremo, Lapsus, Martyrium postmodum consecutus, potest Regni Promissa percipere: ille, si extra Ecclesiam fuerit occisus, ad Ecclesiæ non potest Præmia pervenire. Cyprian. de Unitate Ecclesiæ, p. 117.*

(q) See Dr. Waterland's Importance, p. 114, and 121, 122.

(r) Dr. Waterland's Importance, p. 155.

“ *The greatest Heresy in the World is a wicked Life (s),*” is hardly Sense. “ But it would be Sense and Truth both to say that, (generally speaking) *A Life of Heresy is a Life of Wickedness*: for it is joining with Satan and his Emissaries in a formed Opposition to God and his Church, and consequently is complicated Impiety and Immorality (t);” Accordingly St. Paul, when he enumerates the most gross and impure *Works of the Flesh*, reckons *Heresies* amongst them. And therefore though it may be very true that “ God will sooner forgive a Man a *hundred Defects of his Understanding* [supposing them unavoidable] than *one Fault of his Will (u)*,” yet *Heresy*, as above defined, is a *Fault of the Will*; and being so, is an *obstinate Fault*, and consequently such a one, as, whilst a Man continues in it, God will never forgive.

SERM.  
VIII.

*The Guilt of Heresy.*

Gal. v. 20.

It is possible the Man may be *verily persuaded in his own Mind* that his Doctrine is *true*; and that therefore the Propagation of it is *right* and *just*, and what *in Conscience* he is bound to promote. But this will neither render him innocent in human Courts, or justify his Conduct at the Tribunal of God. Our Saviour himself bore Witness of some who should *kill* his Disciples, that they would *think* in themselves that *they did God service*. These Men therefore were certainly sincere; and thought they were doing what it

*An Heretick not to be acquitted for his Sincerity.*

John xvi. 2.

(s) *Archbishop Tillotson's Sermon.* 34, p. 402.

(t) *Dr. Waterland, ibid.*

(u) *Archbbp. Tillotson, ibid.*

SERM.  
VIII.A<sup>cts</sup> xxvi.  
9, 10, &c.

1 Cor. xv. 9.

A<sup>cts</sup> xxvi.  
11.

Gal. i. 13.

1 Tim. i. 13.

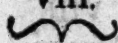
Ver. 14.

was their Duty to do. But did this make them no *Murderers*? or because they were sincere, will they not be accountable for it at the last Day? St. Paul again *verily thought with himself that he ought to do many things, contrary to the Name of Jesus of Nazareth, which Things also he did.* But does he any where justify his Actions, because his Intentions were sincere? Does he not, on the contrary, frequently and heartily condemn himself for the same? *I am the least of the Apostles* (saith he) *that am not meet to be called an Apostle, because I persecuted the Church of God. Being exceedingly mad, beyond Measure, I persecuted the Church of God, and wasted it.* Before I was put into the Ministry, says he again, *I was a Blasphemer, a Persecutor, and injurious:* And was ever any Man *innocently injurious*? The Words speak a Contradiction. It is true the Apostle immediately subjoins—*But I obtained Mercy, because I did it ignorantly in Unbelief.* But did his Ignorance make him *less* a Blasphemer, or *less* a Persecutor, or *less* injurious? No; in this very place he confesses that he was the *chief of Sinners* on this very Account. All that he means therefore is, that his doing it *ignorantly*, (that is, not out of Envy, or Malice, or other secular Motives, which influenced the Chief-Priests when they crucified our Lord; but out of an over-officious Eagerness and Impatience to serve God, by suppressing what he deemed a rising Heresy) made his Case the more pitiable in the Sight of God; which moved Christ in so miraculous a manner to re-veal



veal himself to him, and to employ his well meant Zeal and Labours on the Side of Truth. But the Religion of Christ was then in its Infancy: The Case was new: And therefore St. Paul, altho' he had sufficient Opportunities of Conviction before, if he had duly attended to them; yet had not such strong ones, as Men have had, since the Books of the New Testament were written. Consequently how much soever in the right, after-opposers or Corrupters of the Faith may think themselves to be; it is much to be feared that they will not have an equal Claim to St. Paul's Apology. It is possible they may teach nothing but what they themselves do *really believe*: But St. Paul himself in the second Epistle he ever wrote, gave the Church to understand, that if Men *receive not the Love of Truth that they may be saved; God for that very Cause will send them strong Delusion that they should believe a Lie.* And therefore when Men shall propagate Doctrines, which, when they are tried by the Touchstone of Scripture, shall appear to be *Lies*; their really believing them, and thinking them Truths, is not to be accepted as an Excuse for their Heresy, but rather to be suspected as a Symptom of a judicial Blindness upon them, the Fore-runner of the greater Judgment of God. Their believing them to be right may, very likely, be owing to some culpable Neglects, to Precipitation of Judgment, to Prejudice or Partiality, or at least to some wrong Prepossession or Byass, which, had they employed their Faculties right, they might have been

2 Thess ii.  
10, 11.



*The Case of Sincerity in an Heretick considered.*

able to remove. — But to sum up this Case in very few Words: Let a Teacher of Heresy be as *honest* and *conscientious* as can possibly be supposed: So much the better for the *Heretick* be sure; the more favourable will his Case hereafter appear at the Tribunal of God, the only Searcher of Hearts, who we trust will make all merciful Allowances for unavoidable Failings. But still the Good-meaning and Conscientiousness of the Heretick does not prevent the Heresy from being detrimental to the Church: And if not; it is certain that doing Mischief to the Church, is, in itself considered, a pernicious Thing. And therefore the Governors and Rulers of the Church, (who are to consider not the *Sincerity* of the *Men*, but the *Quality* of the *Doctrine*;) are as much obliged to censure and reject a Man that corrupts the Faith *sincerely*, as a Man that does it *out of Malice*, and *against his Conscience*. For the Mischief is the same either way: They are both Impugners of Divine Truths; both Subverters of the Doctrine of Christ; both so far Enemies to God; and therefore liable to all such Censures from Men, as the Word of God, in such Cases countenances and ordains (*w*).

*Hereticks,  
how to be  
censured by  
the Church.*

And since I have happened to mention *Church Censures* (though I own the Creed does not directly lay them in my way) permit me to observe, that if we look into the Holy Scrip-

---

(w) See Dr. Waterland's *Importance*, c. 5. to which in this Paragraph I have been much beholden.

tures,

tures, we shall find that Men of *erroneous Principles* were even by the Apostles themselves not sentenced with less Severity, than Men of the most immoral Practices. For if we are to withdraw ourselves from every Brother that walketh disorderly, and to have no Company with him, that he may be ashamed; if we are not to keep Company with a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; if with such a one, we are not to eat; we are also to mark them which cause Divisions and Offences contrary to the Doctrine which we have learned, and to avoid them. From those that teach otherwise than the Apostles have taught, and consent not to wholesome Words, from such we are to withdraw ourselves: If there come any unto us, and bring not right Doctrine, we are not to receive him into our Houses, nor to bid him, God speed. So that Men corrupt, whether in Practice or Faith, are to be treated alike: Those that are notorious of either Sort, are to be excluded and banished from private Conversation, and publick Communion: Both which Censures these Terms are generally understood to intend; and the latter of which is certainly meant by St. Paul, in that Instruction to Titus, *A Man that is an Heretick, after the first and second Admonition, reject.* But to go on with the Comparison: Was the incestuous Corinthian, a Man guilty of such Fornication, as was not so much as named amongst the Gentiles, to be delivered unto Satan, for the Destruction of the Flesh? So also was Hymenæus and Alexander, who con-

cerning

2 Thess. iii.  
6, 14.

Rom. v. 11.

Rom. xvi.  
17.

1 Tim. vi.  
3, 5.

2 John 10.

Tit. iii. 10.

1 Tim. i.  
19, 20.



SERM.  
VIII.

cerning the Faith had made Shipwrack, that they might learn not to blaspheme: each alike excommunicated and excluded from the Church of Christ, and formally delivered into the Power of the Devil: A Sentence which during the first Ages of Christianity, was attended by various Vexations and Torments inflicted by Satan on the Bodies of those on whom it was passed (a).

*St. Paul's  
Anathema  
against false  
Teachers  
considered.*

But the most apposite Text to this Purpose, is that in which St. Paul expresses his Zeal against some Judaizing Christians, who taught the Necessity of observing Circumcision and the Law of Moses together with Christianity. For it is against such that he opens his Epistle to the *Galatians* with so remarkable a Warmth. *I marvel that ye are so soon removed from him, that called you into the Grace of Christ, unto another Gospel: which is not another* (or, ἑτέρα ἔστιν ἄλλο, which is nothing else, or which is not owing to any other Cause (x)) *but [that] there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again; If any one preach unto you any other Gospel than what ye have received, let him be accursed. In the original Text it is Ἀνάθεμα ἔστω, Let him be Anathema. And if we look into the Greek Version of the Old Testament, we shall find those Cities*

*Anathema  
what it signifies.*

(a) *Bingham's Antiquities*, | 127—134.

L. 16. c. 2. §. 15. Vol. 7. p. | (x) *Vide Crellium in locum.*

were said to be *anathematized*, and to be called *Anathema*, which, after a solemn Curse passed on them, were so totally destroyed, that, so far as was possible, not the least Thing in them was left remaining (y). Thus of Jericho it is said, *the City shall be Anathema*, that is, it shall be *accursed* or *devoted*, as it is in our Translation, meaning that nothing of it should be preserved or saved; *for they utterly destroyed all that was in the City, both Man and Woman, Young and Old, and Ox, and Sheep, and Ass, with the Edge of the Sword: They burnt the City with Fire, and all that was therein: And the People was solemnly adjured by Joshua never to rebuild it.* So that *Anathema* in its true and genuine Sense signifies a Thing given up to utter Destruction: And therefore when pronounced on *Persons*, it must mean (in the mildest Sense we can put upon it) "Let him be looked upon as a Person execrable, as one devoted to eternal Perdition, and as such let him be totally excluded from the Church, not admitted to any of her Offices, or ever again restored to her Communion." So heavy is the Censure which the Apostle pronounces against all who should preach any other Gospel, than what he himself had preached. *Though we, or an Angel from Heaven (saith he) preach any other Gospel unto you, than what we have preached unto you, let him be Anathema.* For the Security of the Faith he spares neither himself, nor his Fellow-Apostles;

Jos. vi. 17.

Ver. 13, 21.

Ver. 24.

Ver. 26.

(y) Vide Num. xxi. 3. apud. LXX. & alibi.

no nor *Angels*. Not that he imagines *Angels* would do it: But what he means is, if that could happen which is not possible to happen; should an *Angel* endeavour to change the Faith, let him be *Anathema*. Fit Words to correct a Weakness incident to Mankind of having Mens Persons in Admiration on Account of their Learning or Parts, or some appearing Holiness or Sobriety. For they plainly teach us that we are not to regard the Virtues or good Qualities of false Teachers or Hereticks, be they ever so great. If they corrupt the Faith, we are to shun and avoid them, and no longer to hold Communion with him; though in other Respects they may be as bright as *Angels*, or even *Angels* themselves.

Nor did the Apostle say this rashly or hastily, more from himself than from the Divine Spirit; but he insists on it as a Matter of the greatest Importance, and again repeats it. *As we said before, so say I now again, if any one preach any other Gospel unto you, than that ye have received, let him be Anathema.* "He cries out (saith Vincentius) again and again; "to all, and always, and every where; that "chosen Vessel, that Teacher of the Gentiles, that Trumpet of the Apostles, that "Herald of the World, he that was caught "up into the third Heavens, and heard unspeakable Words in Paradise; he cries out, "If any one preach any new Doctrine, let him be *Anathema* (a); that is, let him be sepa-

(a) Vincent. Lirin. adv. Hæres. c. 14. p. 37.



“ rated, cut off and excluded, lest the dire-  
 “ ful Contagion of one Sheep should taint or  
 “ infect the whole sound Flock of Christ’s (b)  
 “ Church.”

SERM.  
VIII.

And this heavy Sentence he passes (as I have observed) against the *Judaizers* of his Time, who were Men that did not deny any of the fundamental Doctrines of Christianity, but who only preached that the Observance of the Mosaick Rites was necessary to be mixed and blended with it: An Error however great, yet certainly not so dangerous as theirs who would subvert the main Truths of Christianity itself. And yet against these does the Apostle denounce his Anathema: which is worth *their* noting, who contend that in Points of Religion and Faith, many Things are to be given up to the Adversaries, for the sake of Peace. Let us observe again that St. Paul denounced his Anathema against those who preached up any thing *different from*, or *besides* the Gospel which he had preached: And much more then may we suppose he would have anathematized any that should have dared to preach any thing *contrary* to his Gospel; which yet certainly they do who infringe or oppose any of our Creeds: Against these therefore we must think an Anathema still due: For “ as the  
 “ Apostle’s Precepts relating to Practice are  
 “ eternally binding; so do those also he laid  
 “ down for the Security and Preservation of  
 “ the Faith oblige for ever. And therefore to

(a) *Ibid.* c. 13. p. 34.

“ preach

“ preach any thing to Christian Catholicks be-  
 “ sides what they have received, never was,  
 “ never is, nor ever will be lawful: and to  
 “ anathematize those who preach any Faith  
 “ besides that which was once received, ever  
 “ was, ever is, and ever will be a Duty (c).

As such the Church has always held it: In imitation of the Apostle in this very Text, and in Obedience to his Commands, the Council of *Nice* subjoined to their Creed an *Anathema* against all that should oppose the chief Articles as there explained. And the Council of *Gangra* not many Years afterwards closed every Canon with an Anathema against the *Eustathians*, for the Condemnation of whose Errors they met. And in succeeding Ages almost every Council pronounced this Sentence, *Let him be Anathema*, against all who for pernicious Doctrines or Practices were to be excluded the Church; importing, be sure, that such Persons were supposed to be previously under the heavy Displeasure of God, and for that Reason were to be shunned and avoided by all good Men.

But in the Creed we are defending (and to which it is now high time to return) there is no *Anathema*; no mention of any Sentence to be inflicted in this World; but only a compassionate Forewarning of a Judgment which the Holy Scriptures denounce against Unbelievers in the next. As the Creed therefore is so merciful, we might expect that Men would be as merciful

---

(c) *Ibid.* c. 13, 14. p. 35, 36.

to it. And yet how often is it flouted and made the Subject of Scorn and Contempt, not only by Men who openly, and therefore fairly, disclaim it, but, by Men who have solemnly subscribed to the Truth of it; by Men under the strongest Engagements to defend it, as subsisting on the Revenues, and enjoying the Dignities, of a Church, whose Faith it is declared to be. One of them especially, asserting and vindicating *the Innocency of Error*, even in the most important Articles of Religion in the Sight of God, has the Irreverence, I may say Insolence, to fall on this Creed, and to single it out as a Mark for Sneer and Ridicule. *Errors in Points of Faith*, he tells you, are such *harmless* and *innocent* Things, that even a Man who should think the *Creed of Athanasius* so agreeable to Scripture, as that it should not be expunged the Book of Common Prayer, even such a Man, provided he be sincere, and his Obstacles unsurmountable, he thinks, may come off without Punishment at the Hands of our equitable and righteous Judge, that is, Errors even in the *Fundamentals* of Religion are so innocent, that he thinks in his Conscience even a Man who *believes* the *Athanasian Creed* (if he cannot help his believing it) may go to Heaven [B.]

Dr. Sykes  
again noted.

[B.] " Suppose that one should think the *Creed* commonly called of *Athanasius* to be so agreeable to the Tenor of Scripture, that it would be inconsistent with the true Interest of the Christian Religion to have it expunged the Book of Common Prayer; — If the Error itself was at first embraced as a real Truth, and the Obstacles which hindered the Man from perceiving the

But



The Usefulness of the Athanasian Creed.

But with Scoffers (whether within the Church or without it) I pretend not to argue: I shall only observe for the Satisfaction of the Sober and the Serious amongst us, that this Creed is of *great and particular Service*. For whilst the *Apostle's* Creed compendiously *sums up and declares* the

“ Truth, were such as he could not surmount, after his  
“ best Endeavours to know the Truth; neither the Error  
“ nor its Consequence, under these Circumstances, will be  
“ punishable by our equitable and righteous Judge.” Dr.  
*Sykes's INNOCENCY OF ERROR asserted and Vindicated.*  
The THIRD EDITION very much corrected and improved  
by the Author, 8vo. 1729. p. 24, 25. See also the *Vindi-*  
*cation*, p. 11.

This Gentleman contends that *Errors* arising from *pre-*  
*conceived Hypotheses*, or *Prepossessions*, or even *predominant*  
*Passions*, are so far from being always punishable — that  
they very often recommend us the more to the Favour of  
God, *Ib. p. 14, 16.* “ If any Passion predominates and  
“ hurries us away before we can reflect, [he owns indeed]  
“ we cannot but err: But then it is our Misfortune, it is  
“ our Frailty, it is our Infirmary, and we are unhappy in it;  
“ But it is not our Fault or Crime: We become the Ob-  
“ jects of Goodness, not of Anger or Severity, *Ibid. p. 16.*  
“ *Schism* or *Heresy* [though it should proceed from Passion  
“ or Prepossession, may be *involuntary* he thinks (though I  
doubt he would find it hard to prove it) and if so; with  
him] “ it is so far from being *damnable*, that he cannot but  
“ think it *highly commendable*; because it evidences Ho-  
“ nesty, Sincerity, Love of God and of Truth, and regards  
“ not the Praise of Men. Such Men will certainly meet  
“ with Favour at the last Day from a God of Goodness,  
“ how great soever their Errors may be, &c. *Ibid. p. 18, 19.*

I can't help applauding this Gentleman for setting up this  
new Title to the Favours of God: For it is natural for eve-  
ry one to provide for himself: And if *preconceived Opi-*  
*nions*, and *predominant Passions* will furnish Qualifications  
for *God's Favours*; I don't know any one that will be able  
to put in a *fairer Claim* or be entitled to a better share.

main Articles of our Christian Faith; and the *Nicene Creed* explains more fully the Articles relating to the Son, and the Holy Ghost: the *Athanasian Creed* stands as an excellent *Guard and Defence* against the Subtleties of most Kinds of Hereticks, who, were it once removed, would soon find means to enervate and evade the shorter Creeds, where the Christian Faith is more simply declared (c).

It is fairly acknowledged by a most judicious Author that "as to the Heresies guarded against in the *Athanasian Creed*, the *Vulgar* understand little or nothing of them, and may therefore be supposed generally to be ignorant, what that Creed, in such Places, aims at and intends. But then, it should be considered, that it is no Question, but all Hereticks endeavour and hope to make the *Vulgar* understand their *Heresies* and *Opinions*; to make *their Creed* intelligible to them, and to seduce as many as possible from the true Catholick Faith. And therefore it is absolutely necessary, that the Church should always be provided with a *standing Form* of such a Kind as shall be sufficient to secure the *Vulgar* from such Seducers. It is neces-

(c) *Causa Multiplicationis Symbolorum fuit triplex. Instructio Fidelis, Veritatis Explicatio, Erroris Exclusio. Erroris Exclusio, propter Hæreses multiplices pullulantes, causa fuit Symboli Athanasii, &c.* Alex. and. Alens. *apud Dr. Waterland's Critical History*, p. 274.

*Tria sunt Symbola, Primum Apostolorum, Secundum Concilii Nicæni, Tertium Athanasii. Primum factum est ad Fidelis Instructionem, Secundum ad Fidelis Explicationem, Tertium ad Fidelis Defensionem.* Ludolphus Saxo, *apud eund.* p. 51.

F f

sary

"sary we should have a true *Orthodox* Creed  
 "to guard against any *Heretical* one. The  
 "Vulgar will understand the general Doctrine  
 "of a *Trinity in Unity*: that there are *three*,  
 "the *Father*, the *Son*, and the *Holy Ghost*, and  
 "that these three are *one God*: And that the  
 "Son, being *God* and *Man*, is *one Christ*. And  
 "this is as much as is ordinarily necessary for  
 "the *Vulgar* to know and believe. And when-  
 "ever there is a Necessity for them to search in-  
 "to *particular Explications*, they have this  
 "Form ready to turn to, where they will be  
 "supplied with true ones. Whenever any  
 "Heretick shall endeavour to impose his *false*  
 "Explications of the Doctrine upon them;  
 "the *true* ones, which they will find here, will  
 "be of use to prevent his Designs, and to  
 "keep them steady in the true Faith. If the  
 "Wolves never approach, the Flock will feed  
 "in Safety: But it is certainly a necessary  
 "Care in the Shepherds, to watch over them  
 "and guard them, in the best manner they  
 "can, against all Attacks. If the *Vulgar* never  
 "have any occasion to search into *particular*  
 "Explications, so much the better! But then  
 "there is no Harm done, in wisely providing  
 "against the worst. And if ever they have  
 "Occasion; here is a proper Clue ready to di-  
 "rect them, to lead them into the right Path,  
 "and to prevent their Wandering. We don't  
 "pretend to say, that every one among the  
 "Vulgar can fully comprehend every Nicety  
 "of Explication in the *Athanasian Creed*, or  
 "are capable of seeing through the full Intent



“ and Aim of every Part of it; and to what  
 “ End and Purpose every Passage was designed:  
 “ But this surely we may say, that every one  
 “ who is capable of being *seduced* and *set wrong*  
 “ in any one Article, is as capable of being  
 “ *brought back* and *set right* by this Form. If  
 “ they are capable of understanding the Creed  
 “ of *Hereticks*; they will be equally capable  
 “ of understanding that of the *Orthodox*: And  
 “ if they can drink the *Poison*, they can drink  
 “ the *Antidote*. And to this End is the *Atha-*  
 “ *nasian* Creed retained; to be a *Bulwark* of  
 “ our Faith against the *Besiegers*; an *Antidote*  
 “ ready at hand for all to take, in order to  
 “ preserve themselves against those who shall  
 “ stretch forth the *Poison* to them (*d*).

Whether the *Scots* or any of the *Reformed*  
*abroad* ever recite this Creed in their publick  
 Offices I cannot say. But it is certain that  
 most, if not all, of them, express their Appro-  
 bation of it in as full Terms, as the Church of  
 ENGLAND in her eighth Article (*e*): and do  
 further very expressly and strongly condemn,  
 and manifest their Detestation and Abhorrence  
 of the Heresies, against which it was at first  
 compiled (*f*). A Creed therefore so excellently

This Creed  
 received uni-  
 versally by  
 the Reform-  
 ed abroad.

(*d*) The Athanasian Creed a  
 Preservative against Heresies, p.

34, 35, 36.

(*e*) Vide apud Corpus & Syn-  
 agma confessionum Fidei, &c.

Genev. 1612. Confess. Helvet.

Artic. 2. Part 1. p. 37. Gal.

lic. Art. 5. ib. p. 100. Belgic.

Art. 9. ib. p. 169. Saxon.

Art. 1. Part 2. p. 72. Wir-

temberg. Art. 1. ib. p. 142.

Palatin. ib. p. 198. Bohemic.

Art. 3. ib. p. 238. Lithuan.

Athanasian Creed a Pres-

ervative, &c. p. 195. Scotic.

ibid. p. 203, 204.

(*f*) See the Athanasian Creed

a Preservative, &c. p. 196-9.

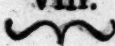
well drawn up, so universally received in all Churches now as well as of old; ever since the Reformation (when the Eyes of Mankind were sufficiently opened) as well as for so many Ages before; of such use to discover all Attacks upon our Faith, and so consentaneous to the Confessions of all sound Christians throughout the World, should not, we think, be rashly condemned, especially by those who confess at the same Time they don't understand it.

I don't deny but that some learned as well as pious Men may have had Scruples about it: But yet if their Scruples had no just Foundation; if they were dissatisfied without real Cause; we may wish that they had examined the Matter more closely; and by pointing out the Insufficiency of their Reasons, we may perhaps prevent others from being disturbed or misguided by them. But surely it would be very unreasonable to demand of us to *give up* our Creed, only because there are some People who disapprove of the Doctrines it defends. For this is a very substantial Reason why we should *retain* it. For would it not be as criminal in the *Church* to give up the Creed so long as she can defend it; as the adverse Party think it would be in *them* to admit it, whilst any Doubts remain in them about it? It is plain *they* feel the Force of it against them; and therefore they are uneasy, because they are sensible how impracticable the Introduction of their Heresies must be, so long as this Creed continues in use.

But what the Consequence may be, should we part with our Creed, may easily be inferred from what followed upon the dropping a single Word (the Word *Consubstantial*, or as it is expressed in our English Creed—*being of one Substance with the Father*) out of the Creed at the Council of *Ariminum*. The Catholics, being deceived by the great and earnest Importunity of the Arians for Unity and Peace, were at last prevailed upon to sink that Expression, and to draw up the Creed anew without it: But a Creed which the good Men imagined contained the same Doctrine still, and in Terms full enough to satisfy them, though the Word objected to, the Word *Consubstantial*, to please the *Discontented*, was now left out. And what was the Consequence? Why the very Moment the Concession was made, the Arians gave out and boasted over all the World, that the *Nicene* Faith was condemned, and *Arianism* established in a General Council: though nothing, [be sure] was intended less by the Catholick Bishops that were present at it. They were therefore now sensible they had made a false Step, by suffering themselves to be thus imposed upon by designing Men. They now saw that they ought to have stuck to the *Nicene* Terms as well as the Faith, since the Faith itself so much depended on them (f).

(f) Bingham's *Antiquities*, 365. vide etiam Hieron. contra Lucifer. Tom. 2. p. 143.





Let this warn us of the ill Effects of yielding to Importunity in Points of Importance, and of the fatal Consequence of altering Creeds and Confessions of Faith, under the Pretence of taking away Offences, and preserving the Church in Unity and Peace. "It is *Candour*, "[we confess] when good Catholicks are divided about Words, to bring them to a right Understanding of one another, which will set them at Peace and Unity again. But it is *Tameness* to give up the main Bulwarks of the Faith to fallacious Adversaries and designing Men, whose Arts and Aims, however disguised, are always known to strike at the [very] Foundation of Religion (g).

Such certainly is the Design of those who now so indecently clamour at the *Athanasian Creed*; and such would be the Consequence should our Church be prevailed upon to give it up. For that being once surrendered, the *Nicene Creed* would next be demanded: And when that shall be gone too, we know by Experience how the *Apostles Creed* (should they be content to leave it us) would be expounded by them. But I pray God we may ever keep at a Distance from the last fatal Step, by avoiding the first! For if we once give way, there is no saying where we shall be able to make a Stand: But so long as we rest and maintain our Ground where at present we are, we are sure to be safe.

*The Usefulness of the Athanasian Creed.*

439

SERM.

VIII.

As I have been much beholden in this Discourse, and in the Appendix to my Second, to the learned, and accurate, and judicious Author of the *Critical History* of the Creed I am defending, I shall now in the Close borrow his Conclusion to beautify my own.

“ It is exceeding useful and even necessary  
“ for every Church to have some such Form  
“ as this is, or something equivalent, open  
“ and common to all its Members; that none  
“ may be led astray for want of proper Caution, and previous Instruction, in what so  
“ nearly concerns the whole Structure and  
“ Fabrick of the Christian Faith. And as to  
“ this particular Form, it has so long prevailed, and has so well answered the Use  
“ intended, that, all things considered, there  
“ can be no sufficient Reason for changing  
“ any part of it, much less for the laying the  
“ whole aside. There are several other Creeds,  
“ very good ones (though somewhat larger)  
“ which had they been made Choice of for  
“ common use, might possibly have done as  
“ well: The Creeds I mean (of which there is  
“ a great Number) drawn up after the Council of *Chalcedon*, and purposely contrived to  
“ obviate all the Heresies that had ever infested the Christian Church. But they who  
“ dislike this Creed, would much more dislike  
“ the others; as being still more particular and  
“ explicate in regard to the *Nestorian*, *Eutychian*, and *Monothelite* Heresies, as well as  
“ equally full and clear for the Doctrine of  
“ the Trinity.

F f 4

“ To

*The Usefulness of the Athanasian Creed.*

“ To conclude ; as long as there shall be any  
 “ Men left to *oppose* the Doctrines which this  
 “ Creed contains, so long will it be *expedient*  
 “ and even *necessary* to *continue* the Use of it,  
 “ in order to preserve the rest. And we sup-  
 “ pose when we have none remaining to find  
 “ Fault with the *Doctrines*, there will be none  
 “ to object against the Use of the Creed, or so  
 “ much as to wish a Discontinuance of it.



To the Trinity



*The Confession of our Christian Faith  
commonly called, The Creed of St.  
ATHANASIUS, briefly paraphrased.*

1. **W**hoever being called to the Knowledge of Christ, will be saved, upon the Terms of the Gospel-Covenant, and would enter into that eternal Life in the Kingdom of Heaven, which Christ has promised; must consider, that before all Things, or in the first Place, it is necessary (Faith going ever before Practice, and encouraging to it) that he hold, profess, and maintain the **Catholick Faith**, the Faith which was once delivered to the Saints, and has been since handed down to us by the Universal, or **Catholick Church**.

2. Which **Catholick Faith**, except every one who is of competent Understanding, and hath not wanted any necessary means of Instruction, do, according to his Capacity, keep whole, without taking from it, and undressed, without adding any impure Mixtures, (after the manner of Hereticks; he will be guilty before God of a very great Sin, in thus abusing and misapplying his Talents: and if he persist in it to the last, unrepenting, without doubt he shall perish everlastingly.

3. And now, for fear of any Mistake in a Matter of so near Concernment, it will be proper to declare what the fundamental Faith of a Christian is: the **Catholick Faith** therefore is this,

this, that we worship one God in a Trinity of Persons, and a Trinity of Persons in the Unity of one God.

4. Neither confounding the Persons, by running three Persons into one Person, (as was the way of the *Sabellian* Hereticks;) nor dividing the Substance, by making as many different Substances as there are different Persons, (which was the Heresy of the *Arians*.)

5. For, in Opposition to the *Sabellians*, we are to believe that there is one Person of the Father, another Person of the Son, and another Person of the Holy Ghost: Three Persons really distinct, and not in Name only.

6. But then, in Opposition also to the *Arians*, we are to believe, that the Godhead, or divine Substance, of the Father, of the Son, and of the Holy Ghost is all one, both in Kind and in Number, by an unspeakable Union: And so the Glory of each Person is equal to the Glory of either of the other Two, and the Majesty of all the Three is co-eternal, having no Beginning nor End.

7. For all the essential Attributes of the Deity are common to the three Persons; in respect whereof, we are to believe that, Such as the Father is, such also is the Son, and such is the Holy Ghost.

8. To instance in Particulars: As the Father it uncreate, so is the Son also uncreate, and the Holy Ghost uncreate. They are all infinitely removed from Dependence or precarious Existence; all existing in the highest and most emphatical Sense of existing, which is called *necessary*.

*sary Existence*; one as much as another, and every one as much as any one.

9. Again, as the Father is incomprehensible, or omnipresent, so is the Son also incomprehensible, or omnipresent, and the Holy Ghost incomprehensible, or omnipresent: each present every where, and no one any where, where the others are not.

10. And again, as the Father is eternal, so is the Son also eternal, and the Holy Ghost eternal. None of them ever began to be: nor is it possible for any of them to cease to be.

11. And yet, because these three Persons are *distinct* only, and *not divided*, having one and the same eternal and inseparable Duration common to all three, they are therefore not three Eternals, but one Eternal: Though they are three eternal Persons, yet they are but one eternal God.

12. As also, and for the like Reason, there are not three Incomprehensibles, nor three Uncreated, (since they are not *divided*, neither has any of the Persons any other Uncreatedness or Immensity beyond what is common to all Three;) But the whole three Persons are together one Uncreated, and one Incomprehensible, that is, one immense, or omnipresent.

13. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty: Three almighty Persons distinct, equally almighty every one, without any *Difference*, or *Inequality* in Kind or Degree.

14. And yet, because they are *distinct* only, and *not divided*, and every one has all the Al-  
migh-



mightiness, and the same Almightyness as the three have; they are not three Almighties, but one Almighty.

15. So also, the Father is God, the Son is God, and the Holy Ghost is God: Three divine Persons distinct; equally Divine, because all enjoying every Attribute belonging to the Godhead, and in the same Degree.

16. And yet, because they are *distinct* only and not *divided*, and every one has as much Divinity, and the same Divinity as all the three, they are therefore not three Gods, but one God.

17. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord: Lord, Lord, and Lord *distinct*, and of Dominion equally supreme.

18. And yet, because they are *distinct* only, and not *divided*, and every one has all Power and Dominion, and therefore the same Power and Dominion which all have, they are therefore not three Lords, but one Lord.

19. For like as we are compelled, or obliged, by the Christian Truth or Verity laid down in holy Scripture, to acknowledge every Person distinctly and by himself, to be God and Lord;

20. So are we forbidden by the Catholick Religion, founded on the same Scripture, to say, there be three Gods, or three Lords.

21. Having set forth the *Union* of the Persons, let us next consider their *Distinction*: For, tho' the Persons be *undivided*, and have the same common *essential Attributes*; yet because one Person has *Properties* which another has not, and

and one Person is not another; they are therefore not one Person but three Persons. To begin with **The Father**, he is made of none, neither created nor begotten. He is of none; neither made, nor created, nor begotten of any.

22. **The Son is of the Father**, and of him alone: (which distinguishes him sufficiently from the Father *who is of none*, as well as from the Holy Ghost, who is not of the Father *alone*.) But then he is not made, nor created by the Father, but begotten of him.

23. **The Holy Ghost is of the Father and of the Son too**: But he is neither made, nor created, nor begotten by either of them, but proceeding from both. So that as the three Persons are indifferently distinguished from all other Beings, or Persons, as being *unmade* and *uncreated*; they are likewise distinguished from each other on account of these three personal, incommunicable Properties, or Characters, viz. *Unbegotten*, *Begotten*, and *Proceeding*.

24. And **so there is one Father**, whose more peculiar Character is *Unbegotten*, or *Unoriginate*; and there are not three Fathers: And there is **one Son**, whose peculiar Character is *Begotten*, and there are not three Sons: And there is **one Holy Ghost**, whose peculiar Character is *proceeding* in a particular manner, not three Holy Ghosts.

25. And in this Trinity, though there be a Difference of Order, a *First*, a *Second*, and a *Third* Person, unbegotten, begotten, and proceeding; yet none is afore or after either of the other, in respect of Time or Duration; none is

is greater or less than another, in point of Dignity, or Perfection.

26. But the whole three Persons are co-eternal together and co-equal.

27. So that in all things, as is aforesaid, to resume our first Position, the Unity in Trinity, and the Trinity in Unity is to be worshipped: Distinct without Division, united without Confusion.

28. He therefore that will be saved, that is, he that would obtain Christian Salvation upon the express Terms of the Christian Covenant, must thus think of the Trinity, in Opposition to Sabellians, Arians, Macedonians, and as many others as endeavour to deprave, corrupt, or destroy this true and sound Notion of it.

29. Furthermore, it is necessary to that everlasting Salvation, which is purchased and promised by Jesus Christ, that he also believe rightly, and not after the perverse Glosses, and Corruptions of Hereticks, the Incarnation of the same our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God is not Man only without being God, (as some Hereticks have pretended;) nor God only without being Man, (as some others have taught;) but that he is God and Man together, Both in one, one God-man.

31. He is God, as being of the Substance of the Father, begotten before the Worlds, or before Time: And he is Man, as being of the Substance of his Mother, born in the World, born in Time.

32. Per-



32. **Perfect God**, having the divine Nature intire; and also **perfect Man**, having the human Nature intire in both its Parts; of a reasonable Soul and human Flesh subsisting.

33. Being thus possessed of two Natures, *Divine* and *Human*, he is of Consequence equal to the Father as touching his divine Nature, or Godhead; and, at the same time, inferior to the Father as touching his human Nature, or Manhood.

34. **Who**, notwithstanding, although he be God, and Man also, yet he is not therefore upon our Principles two Christs, as the *Apollinarians* are used to charge upon us as a Consequence of our main Doctrine; But he is still no more than one Christ.

35. I say, **One**, not in the *Apollinarian* Sense of *one Christ*; not by Conversion of the Godhead into Flesh, subjecting the divine Nature to all the Weakness of the human, and confounding both in one; But he is *one Christ*, in quite another Sense, and after a very different Way; namely, by taking the Manhood into God, that is to say, by assuming the human Nature into a personal Union with the divine.

36. **One** altogether, not by Confusion of Substance divine and human, but by a close and intire Union of two distinct Substances in the Unity of one and the same Person.

37. **For**, to use a familiar Comparison from what we perceive in our selves; as the reasonable Soul and Flesh (two distinct Substances, and so remaining even after their Union) is one Man; so God and Man (two distinct Natures,

Natures, and so remaining after their Union) is one Christ.

38. Who, in his human Nature, suffered for our Salvation, descended into Hell, rose again the third Day from the Dead.

39. He ascended into Heaven, he sitteth at the right Hand of the Father, God Almighty, from whence he shall come to judge the Quick and the Dead.

40. At whose Coming all Men shall rise again with their Bodies, and shall give account for their own Works.

41. And they that have done Good, or have lived good Lives, shall go into Life everlasting; and they that have done Evil, or have lived bad Lives, and have not repented, shall go into everlasting Fire.

42. This is the Catholick Faith, which except a Man believe faithfully, having no Part with Hereticks, who deny, pervert, or deprave it; he is guilty of a Breach of Trust, and of misemploying his Talents to the great Scandal of Religion, and the Subversion of Souls; And if he persist in such wicked Purposes unrepenting, he cannot be saved in the ordinary Way, or upon the standing Terms of Salvation laid down in the Gospel.

43. Glory be to the Father, and to the Son, and to the Holy Ghost.

44. As it was in the Beginning, is now and ever shall be, World without End. Amen.

F I N I S.

# A T A B L E,

*Directing to the Pages in which every such Article or Word of our three Creeds, as comes within the foregoing Work, is illustrated and explained.*

## IN the APOSTLE's Creed.

|                                                   | Page.                |
|---------------------------------------------------|----------------------|
| I Believe in God, the Father Almighty             | 123--5, 199, 202--4. |
| Maker of Heaven and Earth : ———                   | 129, 130.            |
| And in Jesus Christ, his only [begotten] Son, ——— | 208--16.             |
| Our Lord, ———                                     | 151--6.              |
| Who was conceived by the Holy Ghost, ———          | 337--42.             |
| Born of the Virgin Mary. ———                      | 333--7.              |

I believe in the Holy Ghost. *See on the other Creeds.*

## IN the NICENE Creed.

|                                                   |                     |
|---------------------------------------------------|---------------------|
| I Believe in one God, the Father Almighty,        | 123--5, 199,        |
|                                                   | 202--4.             |
| Maker of Heaven and Earth, and of all things vi-  |                     |
| fible and invifible : ———                         | 129, 130.           |
| And in one Lord Jesus Christ, ———                 | 364, 365.           |
| The only begotten Son of God, ———                 | 208--16.            |
| Begotten of his Father ———                        | 204--16.            |
| Before all Worlds, ———                            | 136--42, 204--13.   |
| God of God, Light of Light, very God of very God; | 216, 256.           |
| Begotten, ———                                     | 205--16.            |
| Not made, ———                                     | 204, 205.           |
| Being of one Substance with the Father,           | 256--258, 289, 290. |
| By whom all Things were made. ———                 | 129--32.            |
| Who ——— was incarnate, ———                        | 328--32.            |

G g

By



*A Table of the Creed.*

By the Holy Ghost, \_\_\_\_\_ 337--42  
Of the Virgin Mary, \_\_\_\_\_ 332--7.  
And was made Man, \_\_\_\_\_ 355, 356.

|                                             |       |         |       |           |
|---------------------------------------------|-------|---------|-------|-----------|
| And I believe in the Holy Ghost,            | 199,  | 123--5. | 223,  | 224.      |
| The Lord,                                   | _____ | _____   | _____ | 178--80.  |
| And Giver of Life :                         | _____ | _____   | 164,  | 224, 225. |
| Who proceedeth from the Father,             | _____ | _____   | _____ | 226, 227. |
| And the Son,                                | _____ | _____   | _____ | 227--9.   |
| Who with the Father and the Son together is |       |         |       |           |
| worshipped and glorified.                   | _____ | _____   | _____ | 186--9.   |
| Who spake by the Prophets.                  | _____ | _____   | _____ | 175--8.   |

IN the ATHANASIAN Creed,

1. **Whoever will be saved,** \_\_\_\_\_ 384--90.  
**Before all Things** \_\_\_\_\_ 389.  
**It is necessary that he hold the Catholick Faith.** 378-83  
 389.
2. **Which Faith except every one** \_\_\_\_\_ 384--90.  
**Do keep whole and undefiled,** \_\_\_\_\_ 390  
**Without doubt he shall perish everlastingly.—** 391--4.
3. **And the Catholick Faith is this, that we wor-**  
**ship one God in Trinity,** \_\_\_\_\_ 118--20, 183--9.  
**And Trinity in Unity:** \_\_\_\_\_ 183--9, 281--306,
4. **Neither confounding the Persons,** \_\_\_\_\_ 111--24,  
**Nor dividing the Substance.** \_\_\_\_\_ 286--92
5. **For there is one** \_\_\_\_\_ 110--18.  
**Person** \_\_\_\_\_ 120--5.  
**Of the Father,** \_\_\_\_\_ 123--5, 199, 203, 204.  
**Another** \_\_\_\_\_ 110--18.  
**Of the Son,** \_\_\_\_\_ 123--5, 199.  
**And another** \_\_\_\_\_ 110--8.  
**Of the Holy Ghost.** \_\_\_\_\_ 123--5, 199, 223, 224.
6. **But the Godhead of the Father, and of the Son,**  
**and of the Holy Ghost, is all one,** 236--60, 282--306.  
**The Glory equal,** \_\_\_\_\_ 249--60,  
**The Majesty co-eternal.** \_\_\_\_\_ 241--8.  
 Such

## *A Table of the Creed.*

7. Such as the Father is, such is the Son, and  
such is the Holy Ghost. — 125, &c. 252--60.
8. The Father uncreate, the Son uncreate, — 128--32.  
And the Holy Ghost uncreate. — 162--5.
9. The Father incomprehensible, the Son incom-  
prehensible, — 152--6.  
And the Holy Ghost incomprehensible. — 165--8.
10. The Father eternal, the Son eternal, — 136--44.  
And the Holy Ghost eternal. — 168--9.
11. And yet they are not three eternals, but one  
eternal. — } 282--306.
12. As also there are not three incomprehensi-  
bles, nor three uncreated, but one un-  
created, and one incomprehensible. — }
13. So likewise the Father is Almighty, the Son  
Almighty, — 145--7.  
And the Holy Ghost Almighty. — 170.
14. And yet they are not three Almighties, but  
one Almighty. — 282--306.
15. So the Father is God, the Son is God, — 147--51.  
And the Holy Ghost is God. — 171--8.
16. And yet they are not three Gods, but one God. 282--306.
17. So likewise the Father is Lord, the Son Lord, 151--6.  
And the Holy Ghost Lord. — 178--80.
18. And yet not three Lords, but one Lord. — 282, 306.
19. For like as we are compelled by the Christian  
Verity, to acknowledge every Person by  
himself to be God and Lord; — 183.
20. So are we forbidden by the Catholick Religion,  
to say there be three Gods or three Lords. 303--6.
21. The Father is made of none, neither created,  
nor begotten. — 200, 201.
22. The Son is of the Father alone, neither made  
nor created, — 128--32, 204, 205.  
But begotten. — 205--16.
23. The Holy Ghost is of the Father, — 226, 227.  
And of the Son, — 227--9.  
Neither made, nor created, nor begotten, — 220, 221.

## *A Table of the Creeds.*

- But proceeding. ———— 221--9.
24. So there is one Father, not three Fathers — 233, 234.  
 One Son, not three Sons, ———— 234.  
 One Holy Ghost, not three Holy Ghosts. — 234.
25. And in this Trinity, none is afore or after  
 other. ———— 241--8.  
 None is greater or less than another. ———— 249--60.
26. But the whole three Persons are co-eternal to-  
 gether, ———— 241--8.  
 And co-equal. ———— 249--60.
27. So that in all Things as is aforesaid, ———— 378--80.  
 The Unity in Trinity, ———— 118--20.  
 And the Trinity in Unity, ———— 281--306.  
 Is to be worshipped. ———— 183--94.
28. He therefore that will be saved, ———— 384--90.  
 Must thus think of the Trinity. ———— 378--80.
29. Furthermore it is necessary to everlasting Sal-  
 vation, ———— 384--90.  
 That he also believe rightly the Incarnation  
 of our Lord Jesus Christ. ———— 381, 382.
30. For the right Faith is, that we believe and  
 confess, that our Lord Jesus Christ, the Son  
 of God, ———— 323--7.  
 Is God and Man. ———— 355, 356.
31. God of the Substance of the Father, ———— 256--8.  
 Begotten ———— 205--16.  
 Before the Worlds: ———— 136--42, 204--13.  
 And Man of the Substance of his Mother, ———— 332--7.  
 Born in the World. ———— 355, 356.
32. Perfect God, and perfect Man, ———— 355, 356.  
 Of a reasonable Soul, ———— 342--55.  
 And human Flesh subsisting. ———— 328--32.
33. Equal to the Father, as touching his Godhead, 249--60.  
 And inferior to the Father, as touching his  
 Manhood. ———— 356, 357.
34. Who, although he be God and Man, ———— 356, 357.  
 Yet he is not two, but one Christ. ———— 357--60.
35. One, not by Conversion of the Godhead into  
 Flesh



# *A Table of the Creeds.*

- Flesh, but by taking the Manhood into God. 367, 368.
36. One altogether; not by Confusion of Substance, but by Unity of Person. ——— 369--72.
37. For as the reasonable Soul and Flesh is one Man; so God and Man is one Christ. ——— 360--5.
42. This is the Catholick Faith, ——— 378--89.  
Which except a Man believe faithfully ——— 390--4.  
He cannot be saved. ——— 301--4.



# INDEX of AUTHORS.

*With the EDITIONS made use of in the foregoing Citations.*

- Aquinatis Thomæ, *Summa Theologica*, Paris 1645.  
 Athanasian Creed, *A Preservative against Heresies*, 8vo 1735.  
 Athanasii Opera. Edit. Benedict. 1698.  
 Augustini Opera. Paris, 1571.  
 ——— De Heresibus. Edit. Welchman, 8vo Oxon. 1721.  
 Barrow Dr. Isaac, *English Works*, 1716.  
 Basilii Opera. Edit. Fronto. Ducæ. Paris 1618,  
 Bennet Dr. *Essay on the thirty nine Articles*, 8vo. 1715.  
 Berriman Dr. *Sermons at Lady Moyer's Lecture*, 8vo. 1725.  
 Beveridge Bp. *Codex Canonum apud Cotelier. Patres Apostolici. Amstel.* 1724.  
 ——— *Pandectæ Canonum.* Oxon. 1672.  
 ——— *On the thirty nine Articles*, 1711.  
 Bingham Mr. *Antiquities of the Christian Church*, 8vo. 1708—1722.  
 Binnii *Concilia Generalia.* Colon. Agrip. 1618.  
 Bramhall Bp. *Works.* Dublin, 1677.  
 Brevint Dr. *Depth and Mystery of the Roman Mass.* Second Edit. 8vo. 1673.  
 Bull Bp. *Latin Works.* 1721.  
 Burnet Bp. *on the thirty nine Articles*, 1705.  
 Carpzov's *Defence of the Hebrew Bible, translated by Moses Marcus*, 8vo. 1729.  
 Casley's *Preface to the Catalogue of the Cotton Library.*  
 Cave Dr. *Lives of the Apostles.* 1676.  
 ——— *Lives of the Fathers.* 1677, and 1683.  
 Chandler Bp. *Sermon on John i. 14.* 8vo. 1718.

Clarke

# *Index of Authors.*

- Clarke Dr. Samuel, *Demonstration of the Being and Attributes of God. Third Edition, 8vo. 1711.*  
 ——— *Scripture Doctrine of the Trinity, Third Edition, printed from the Author's last Copy, 8vo. 1732.*  
 ——— *Reply to Mr. Nelson, or a Commentary on forty Select Texts of Scripture, 8vo. 1714.*  
 ——— *Exposition of the Church Catechism. 8vo. 1729.*  
 Clementis Alexandrini, *Quis Dives salvetur, 12mo. Oxon. 1683.*  
 Constitutiones Apostolicæ, apud Coteler. Amstel. 1724.  
 Conybeare Dr. *The Case of Subscription to Articles of Religion considered in a Sermon on 1 Tim. vi. 3, 4. 8vo. Oxon. 1725.*  
 Cudworth Dr. *Intellectual System, 1678.*  
 Curcellæi Opera. Amstel. 1675.  
 Cypriani Opera. Edit. Fell. Oxon. 1682.  
 Cyrilli Alexandrini, Opera. Paris, 1638.  
 Cyrilli Hierosolymitani, Opera. Edit. Benedict. Paris, 1720.  
 Dupin's *History of Ecclesiastical Writers, 1693.*  
 Epiphaniî Opera. Edit. Petav. Paris, 1622.  
 Episcopii Opera. Amstel. 1650.  
 Evagrii *Historia Ecclesiastica. Edit. Reading. Cantab. 1720.*  
 Eusebii *Historia Ecclesiastica. Edit. Reading. Cantab. 1720.*  
 ——— *De Theologia Ecclesiastica; ad Calcem Demonstrationis Evangelicæ. Paris, 1628.*  
 Felton Dr. *Lady Moyer's Lectures, 8vo. 1732.*  
 Fiddes Dr. *Body of Divinity, 1718.*  
 Forbesii Opera. Amstel. 1703.  
 Fratres Poloni. Irenop. 1656.  
 Fuller Nicholas, *Miscellanea Sacra. 4to. 1617, & 1622.*  
 Gregorii Nazianz. Opera. Paris, 1630.  
 Gregorii Neocæsariens. Opera. Paris, 1622.  
 Hallet Joseph, *Defence of the late Mr. Pierce's Queries. 8vo. 1736.*  
 Hammond Dr. *Practical Catechism, 8vo. 1700.*  
 Heylin Dr. *on the Creed, 1673.*  
 Hieronymi Opera. Basil. 1565.



# Index of Authors.

- Hooker's *Ecclesiastical Polity*, 1723.
- Jenkins Dr. *Reasonableness of Christianity*, 8vo. 1721.
- Ignatii *Epistolæ*. Edit. Smith, 4to. Oxon. 1709.
- Irenæi *Opera*. Edit. Benedict. Paris, 1710.
- Justini Martyris, *Apologia prima per Grabe*. 8vo. Oxon. 1700.
- *Apologia secunda per Hutchin*. 8vo. Oxon. 1703.
- *Dialogus cum Tryphone*, per Jebb. 8vo. 1709.
- King Lord Chancellor, *Critical History of the Apostles Creed*, 8vo. 1703.
- Knight Dr. James, *Considerations on Mr. Whiston's Historical Preface, in a Letter to the Author of the History of Montanism*, 8vo. 1711.
- *Primitive Christianity vindicated in a second Letter, in Reply to Mr. Whiston*, 8vo. 1712.
- *The Scripture Doctrine of the Trinity vindicated from the Mis-interpretations of Dr. Clarke*, 8vo. 1714.
- *The true Scripture Doctrine of the Trinity continued and vindicated in Reply to Dr. Clarke*, 8vo. 1715.
- *Lady Moyer's Lectures*, 8vo. 1721.
- Laud Archbp. against Fisher, 1639.
- Le Clerc's Supplement to Dr. Hammond's *Annotations on the New Testament*, 4to. 1699.
- Leigh Edward, *Critica Sacra on the New Testament*, 4to. 1646.
- Lightfoot Dr. *Horæ Hebraicæ in Matt.* 4to. Cantab. 1698.
- Nelson Robert Esq; *Life of Bishop Bull*, 8vo. 1713.
- Novatian *de Trinitate*. Edit. Welchman, 8vo Oxon. 1724.
- Pearson Bp. *on the Apostles Creed*, 1710.
- Photii *Myrio-Biblon, sive Bibliotheca*, Rothomag. 1653.
- Potter Archbp. *Discourse of Church Government*, 8vo. 1711.
- *Charge to the Clergy of the Diocese of Oxford*, 8vo. 1711.
- *Defence of his Charge*, 8vo. 1720.
- Reeves's *Apologists*, 8vo. 1709.

# *Index of Authors.*

- Rogers Dr. *Review of a Discourse of the visible and invisible Church of Christ*, 8vo. 1721.
- Rufini *Expositio in Symbolum Apostolorum: ad Calcem Cypriani*. Edit. Oxon. 1682.
- Slictingius in *Novum Testamentum*, apud Fratres Polonos. Ireiop. 1658.
- Socratis } *Historia Ecclesiastica*, Edit. Reading Cantab. 1720.
- Sozomeni } *Historia Ecclesiastica*, Edit. Reading Cantab. 1720.
- Spicilegium Patrum, per Grabe, 8vo. Oxon. 1714.
- Stanhope Dr. *on the Epistles and Gospels*, 8vo. 1706.
- Stebbing Dr. *Rational Enquiry into the proper Methods of supporting Christianity*, 8vo. 1720.
- *Appeal to the Word of God for the Terms of Christian Salvation*, 8vo. 1720.
- Stephens William, *Visitation Sermon at Plymouth, on Coloss. ii. 8.* 8vo. Oxon. 1725.
- Stillingsfleet Bp. *Rational Account of the Grounds of Protestant Religion*, 1665.
- *Discourse in Vindication of the Doctrine of the Trinity*, 8vo. 1697.
- Suicer *Thesaurus Ecclesiasticus*. Amstel. 1728.
- *in Symbolum Nicæno-Constantinopolitan.* 4to. Traject. ad Rhen. 1718.
- Sykes Dr. Arthur Ashley, in Dr. Rogers's *Review*. *The Innocency of Error. Third Edition very much corrected and improved by the AUTHOR*, 8vo. 1729.
- *Vindication of the Innocency of Error from the Misrepresentations of the Lord Bishop of Oxford*, 8vo. 1720.
- Tertulliani *Opera*. Edit. Pamel. Rothomag. 1662.
- *adversus Praxeam*. Edit. Welchman. 8vo. Cantab. 1731.
- Theodoreti *Opera*. Paris, 1642.
- *Historia Ecclesiastica*. Edit. Reading, Cantab. 1720.
- Theophilus Antiochenus, *adversus Autolyicum*. per Wolfium. 8vo. Hamburg, 1724.

Thorn-

# *Index of Authors.*

- Thorndike's *Epilogue*, 1659.
- Tillotson's *Archbp. Works*, 1710.
- Tillemont's *History of the Arians*, by Deacon, 8vo. 1721.
- Twells Leonard, *Critical Examination of the New Text and Version of the New Testament*, 8vo. 1731.
- Victor Vitens *de Persecutione Vandalica*. 4to. Divione 1664.
- Vincentius Lirinensis, *advers. Hæreses*, 12mo. Cantab. 1687.
- Vossius *de tribus Symbolis*, 4to. Amstel. 1642.
- Usher Bp. *de Symbolis*, 4to. Oxon. 1660.
- Wall Dr. *History of Infant-Baptism*, 8vo. 1720.
- Waterland Dr. Daniel, *Lady Moyer's Lectures*, 8vo. 1720.
- *Vindication of Christ's Divinity, or Defence of his Queries. Fourth Edition*, 8vo. 1721.
- *Second Vindication, or Defence*, 8vo. 1723.
- *Critical History of the Athanasian Creed. Second Edition*, 8vo. Cambridge, 1728.
- *Importance of the Doctrine of the Trinity*, 8vo. 1734.
- *Familiar Discourse on the Doctrine of the Trinity* 8vo. 1723.
- *The Scripture and Arians compared*, 8vo. 1723.
- *Discourse on Fundamentals*, 8vo. Cambridge, 1735.
- *Remarks on Dr. Clarke's Exposition of the Church Catechism*, 8vo. 1730.
- Whiston William, *Historical Preface to Primitive Christianity revived*, 8vo. 1711.
- *Sermons and Essays on several Subjects*, 8vo. 1709.
- *Essay towards restoring the true Text of the Old Testament*, 8vo. 1722.
- *New Theory of the Earth. First Edition*, 8vo. 1696.
- *The same the Third Edition*, 8vo. 1722.
- Wolfii *Cura Philologica & Critica in Novum Testamentum*, 4to. Hamburg, 1735.
- Wolzenus apud Fratres Polonos. Irenop. 1658.



# TEXTS of SCRIPTURE

## EXPLAINED or VINDICATED.

### GENESIS

| Chap. | Ver. | Page     |
|-------|------|----------|
|       | 26.  | 162, 295 |
|       | 22.  | 295      |
|       | 7.   | 295      |

### NUMBERS

|  |        |     |
|--|--------|-----|
|  | 24-26. | 296 |
|--|--------|-----|

### DEUT.

|  |    |     |
|--|----|-----|
|  | 4. | 293 |
|--|----|-----|

### JOB

|  |     |          |
|--|-----|----------|
|  | 13. | 164      |
|  | 4.  | 163, 170 |

### PSALM

|  |    |         |
|--|----|---------|
|  | 7. | 165, U. |
|--|----|---------|

### PROVERBS

|  |        |          |
|--|--------|----------|
|  | 22-31. | 138, 139 |
|--|--------|----------|

### ISAIAH

|  |       |         |
|--|-------|---------|
|  | 1-3.  | 236-239 |
|  | 3, 8. | 295     |
|  | 14.   | 336     |
|  | 6.    | 139     |

### JEREMIAH

|  |     |     |
|--|-----|-----|
|  | 22. | 336 |
|--|-----|-----|

### ZECHARIAH

|  |     |     |
|--|-----|-----|
|  | 10. | 153 |
|--|-----|-----|

### St. MATTHEW

|  |     |              |
|--|-----|--------------|
|  | 10. | 190, 191     |
|  | 15. | 417          |
|  | 36. | 135          |
|  | 19. | 101-4, 180-2 |

### St. MARK

| Chap. | Ver.    | Page     |
|-------|---------|----------|
| xii.  | 29-37.  | 293      |
| xiii. | 32.     | 135      |
| xvi.  | 15, 16, | 395, 403 |

### St. LUKE

|    |     |         |
|----|-----|---------|
| i. | 35. | 171, Z. |
|----|-----|---------|

### St. JOHN

|       |         |              |
|-------|---------|--------------|
| i.    | 1.      | 112          |
|       | 14.     | 323, 324     |
|       |         | 346, 347     |
|       | 18.     | 299          |
| v.    | 23.     | 184          |
| viii. | 56.     | 294          |
| x.    | 15.     | 299          |
|       | 30.     | 297          |
| xiv.  | 10, 11. | 298          |
|       | 28.     | 218, 255,    |
|       |         | 256, C.      |
| xvi.  | 14, 15. | 301          |
| xvii. | 3.      | 250, 251, B. |
| xx.   | 28.     | 147          |

### ACTS

|       |       |          |
|-------|-------|----------|
| ii.   | 38.   | 105-8.   |
| v.    | 3, 4. | 173, 174 |
| viii. | 16.   | 105-8    |
|       | 37.   | 29, 30.  |
| x.    | 48.   | 105-8    |
| xix.  | 2-5.  | 105-8    |
|       | 3.    | 181, 182 |
| xx.   | 28.   | 147      |

### ROMANS

|     |    |          |
|-----|----|----------|
| ix. | 5. | 149, 150 |
|-----|----|----------|

I. Cor.

# Texts of Scripture.

| I. CORINTHIANS |         |          |
|----------------|---------|----------|
| Chap. Ver.     |         | Page     |
| ii.            | 10, 11. | 300      |
| iii.           | 16.     | 175      |
| vi.            | 19.     | 174, 175 |
| x.             | 1, 2.   | 181, 182 |

| II. CORINTHIANS |     |          |
|-----------------|-----|----------|
| iii.            | 17. | 178, 179 |
| xiii.           | 14. | 182, B.  |

| GALATIANS |      |          |
|-----------|------|----------|
| i.        | 6-9. | 426-30   |
| iv.       | 8.   | 190, 191 |

| EPHESIANS |         |            |
|-----------|---------|------------|
| ii.       | 12.     | 386        |
| iii.      | 17, 18. | (b), xiii. |

| COLOSSIANS |     |               |
|------------|-----|---------------|
| i.         | 15. | 131, 205-7    |
|            | 16. | 129, 130, 139 |
| ii.        | 9.  | 196           |

| I. TIMOTHY |     |         |
|------------|-----|---------|
| iii.       | 16. | 147     |
| vi.        | 20. | 4, 86-8 |
|            | 21. | 15      |

| II. TIMOTHY |     |   |
|-------------|-----|---|
| i.          | 13. | 7 |

| Chap. Ver. |     | Page  |
|------------|-----|-------|
| ii.        | 2.  | 9, 10 |
|            | 15. | 53    |
| iii.       | 14. | 4     |

| TITUS    |         |             |
|----------|---------|-------------|
| i.       | 9.      | 12          |
| ii.      | 13.     | 149         |
| HEBREWS. |         |             |
| i.       | 3.      | 122, 245-6  |
|          | 10-12.  | 144         |
| ii.      | 16.     | 358, D.     |
| iv.      | 12, 13. | 134         |
| ix.      | 14.     | xvii        |
|          |         | 168, 169, X |

| I. PETER |         |           |
|----------|---------|-----------|
| iii.     | 18, 19. | 32-34, F. |

| II. PETER |         |     |
|-----------|---------|-----|
| i.        | 20, 21. | 176 |

| I. JOHN |          |             |
|---------|----------|-------------|
| v.      | 6, 7, 8. | 272-279     |
|         | 7.       | 261, 270    |
|         | 8.       | 279         |
|         | 20.      | 148, 251, E |

| REVELATION |         |           |
|------------|---------|-----------|
| i.         | 7, 8.   | 145       |
|            | 17, 18. | 140, 141. |



# T H E I N D E X.

Note, The *Numeral Letters* refer to the *General Proæmium*; the *Figures* to the *Sermons*; and the *Capital Letters* to the *Long Notes*.

## A.

**A** Men, in what Sense used  
at the End of the Sen-  
tences in the Commination  
Office. Page 392

\*Αναρχοι (i. e. Beginningless)  
The Son, and Holy Ghost,  
in what respect they are not  
so. 217

— in what respect they are so. 248, A

Anathema, what it means in  
Scripture Language. 426,  
427

— against whom denounced  
by St. Paul. 429

— what the Church means by  
it. 430

\*Ανθρωπολάτραι, (i. e. Man-  
worshippers) the Arians so  
called; and why. 192, 193

Apelles, his Heresy what. 332

Apollinaris, who, and his He-  
resy, what. 310, 311, 342,  
345, 357

— his Agreement with the Va-  
lentinians. 311

— the Absurdities of his He-  
resy. 311, 345

— Condemned at a Council at  
Alexandria, and afterwards  
at the second General Council  
at Constantinople. 312

Apostles Creed. See Creed of  
the Apostles.

Arians, whence so called. 126,  
H.

— their Heresy concerning the  
Divinity of the Son. 126

— called \*Ανθρωπολάτραι and  
Κτισματολάτραι, (i. e. Man-  
worshippers, and Creature-  
worshippers.) 192, 193

— their Confessions of the Son's  
Godhead and Eternity. 211

— their Creeds inconsistent  
with their Opinions. 212

— their Heresy concerning the  
Holy Ghost. 221

— their Heresy concerning the  
Manhood or Incarnation of  
H h Christ.



# The INDEX.

- Christ.** 309, 343.  
 — *their Doctrines concerning Redemption, Sanctification, and Divine Grace compared with the Catholick.* viii—xxi  
 Articles, Thirty nine of the Church of England, for *what End compiled.* 57  
 — *Articles of Religion and not of Faith.* 57, 58  
 — *How Articles of Religion and of Faith are to be distinguished.* 57, 58  
 — *to the Laity, only Articles of Peace.* 59  
 — *to the Clergy, Articles of Belief.* 59  
 — *and a Rule of Doctrine.* 60  
 — *the Authority of the Church to impose such a Rule.* 61  
 Athanasian Creed. *See* Creed Athanasian.  
 ἑαυτοῦ, (*i. e.* God of himself, or God self-subsisting) *in its full Sense ascribed by the Ancients to the Father only.* 202, A  
*The Son not so.* 216
- B.**
- B**aptism, *a Rite anciently used by Jews and Gentiles.* 103  
 — *And therefore adopted by our Saviour.* 104  
 — *used by the Jews in the Name of the Father only.* 104  
 — *in what Form the ancient*
- Christians baptized.* 104  
 — *the Apostles never baptized in the Name of Christ alone.* 105  
 — *what meant by Baptism in the Name of the Lord, or of the Lord Jesus, or Jesus Christ.* 107, 108  
 — *the Form of Baptism a Proof of a Trinity in Unity.* 180—182  
*and of an Unity in Trinity.* 302  
 Being and Person, *how distinguished.* 288  
 — *The three Divine Persons, why not three Divine Beings.* 289, 290  
 Bull, *Bishop, his Opinion concerning ancient Creeds.* 26
- C.**
- C**arpocrates, *his Heresy confuted.* 336, 337  
 Cerinthus, *his Heresy, what,* 271, 308, 309  
 — *confuted.* 335—337  
 CHRIST, *the God of the Jews.* 294  
 — *his Flesh and Blood real.* 328—332  
 — *Man of the Substance of his Mother.* 332—335  
 — *Born of a Virgin.* 335, 336, 337  
 — *conceived or incarnate by the Holy Ghost.* 337  
 — *What meant by this Conception.* 338

# The INDEX.

- *as Man, the Son of God, by virtue of his Conception* 339
- *The Manner of his Incarnation a Mystery.* 340
- *His Incarnation by the Holy Ghost, why necessary.* 340
- *had a Rational Soul, besides the Logos.* 342—356
- *had a Wisdom capable of increasing.* 347
- *and a Will distinct from the Father's.* 348
- *was subject to human Infirmities and Temptations.* 348
- *was perfect Man.* 355, 356
- *was God and Man both.* 356, 357
- *yet not two but one Christ.* 357—359
- *The WORD not assuming any particular human Person; but the Nature of Man,* 357—359
- *his Person compounded.* 359
- *had two Natures.* 359
- *which remain distinct.* 365—372
- *though never to be divided.* 371, 372
- *The Doctrine of his Incarnation summed up.* 372, 373
- *Divinity of Christ.*
- See { *Humanity of Christ.*
- { *Incarnation of Christ.*
- { *Son.*
- Clarke, Dr. Samuel, *his Testimony of the Purity of all*

- the Creeds in the three first Centuries.* 46, 47
- *his Confession of the Son's Personality.* 114, D
- *his Confession of the Personality of the Spirit.* 116, E
- *of the Son's Eternity.* 137, M. 248, A
- *his Approbation of the Anathema denounced against the Arians by the Council of Nice.* 140, N
- *his Confession of the Son's true Deity or Godhead.* 151, P. 157, 158, R. 213
- *His Confession of the Eternity of the Holy Spirit.* 189, B
- *of the inexplicable Manner of the Son's and Holy Ghost's derivation of their Being.* 214, D. 221, E
- *his Confession of the Possibility of the Trinity.* 291
- *of Christ's Union with the Father.* 297, 298
- *his Evasion of John x. 30.* 298
- *his injurious Charge on the Catholicks.* xvii
- *unfair in his Quotations.* See the Preface. xi—xiii
- COMFORTER, *The Holy Ghost so called in some ancient Creeds.* 225
- *Why that Title was afterwards omitted.* 225
- Comprehension *in the Church; the Mischiefs and Confusions that would attend one.* 66

# The INDEX.

- Conception of Christ. See — Corrupting or adulterating  
CHRIST. it, an apostatizing from the  
Faith. 15
- Confession of the Faith, oral  
and publick, necessary to  
Salvation. xxiv—xxvi
- Council of Ariminum, a  
Warning to the Orthodox,  
not to alter their Creeds.  
435, 436
- of Chalcedon (fourth Ge-  
neral) when, and against  
whom, assembled. 315, 316
- their Declaration of  
Faith. 316
- of Constantinople, (second  
General) when, and against  
whom assembled. 159, 312
- the Addition they made  
to the Nicene Creed. *ibid.*
- of Ephesus (third General)  
when, and against whom,  
assembled. 315
- of Nice (first General)  
when held. 126
- their Determinations a-  
gainst Arians. 127
- Creed, (i. e. a Rule, Summa-  
ry, or System of Belief) de-  
livered to Timothy by St.  
Paul. 4
- delivered to him as a Trust  
at the Time of his Ordina-  
tion. 8
- to be delivered to others in  
perpetual Succession. 9
- to be a Rule of Doctrine. 11
- to be kept sound and entire. 13
- Creeds, used in the Apostolick  
Age. 18—25
- of what Articles they con-  
sisted. 26—50
- Episcopius, his Opinion  
as to this Point. 26
- Bp. Bull's Opinion. 26
- Dr. Grabe's Opinion. 27—30
- Professions at Baptism,  
originally larger than the  
Form of Baptism itself 30
- Articles of the Creed  
enumerated by St. Peter. 31
- at first not committed to  
writing but kept secret, and  
why. 31
- why called Symbols. 31
- called the unalterable Ca-  
non and Rule of Truth. 54
- called *Κήρυγμα* or Preach-  
ing, and why. 54
- called *Μάθημα*, the Les-  
son, and why. 60
- what necessitated the Church  
to enlarge them. 41
- why not at first more ex-  
plicit as to the Divinity of  
the Holy Ghost. 41
- The Harmony of the Ar-  
ticles show that they were  
transmitted down as Funda-  
mentals. 41
- why not all expressed in the  
same Words. 46, 79

— Th



# The INDEX.

- *The Use and Design of them.* 52
- *Their first Use to be a Rule or Standard of Preaching.* 52
- *The Church's Authority to confine Preachers to Creeds and Articles.* 54—68
- *Their second Use for the Confession of Faith at Baptism.* 69
- *The Church's Authority to impose them for this Use.* 70
- *Their third Use, for Confession of Faith, by the whole Congregation.* xxvi. 72
- *The Absurdity of expressing them in Scripture Terms only.* 73—76
- *The Right of the Church to explain and enlarge them.* 76—79
- *to be sound, and to comprehend Fundamentals only.* 79—84
- *The Church's Caution in this respect.* 82
- *What used in the Church of England, and why.* xxvii —xxix
- Creed of the Apostles, why so called.* 19, B
- *properly the Roman Creed,* *ibid.*
- *why so short in expressing the Sonship of Christ.* 211
- *intends the Divine Filiation of Christ.* 208—210
- *The Form of it in the Year four hundred.* 326
- *compared with the Creed of Aquileia.* 326, A
- *why used ofteneft in the Church of England.* xxvii
- Creed in the Apostolical Constitutions.* 49
- Creed of Aquileia.* 326, A
- Creed Athanasian; commented upon about the Year* 570. 91
- *composed before the Eutychian Heresy, or before the Council of Chalcedon, A.D.* 451. 91—93, 317
- *therefore not composed by Vigilius Tapsensis.* 93
- *composed before the Times of Nestorius, or the Council of Ephesus, A. D.* 431. 93
- *not composed before the Growth of the Apollinarian Heresy about the Year* 370. 94
- *not composed by Athanasius himself.* 94
- *not earlier than St. Augustin's Time, or than the Year* 420. 95
- *composed probably in Gaul.* 96
- *composed probably between the Year 426 and 430.* 96
- *the Author of it who.* 97, 98
- *why it bears not the Author's Name.* 98
- *why called the Athanasian Creed.* 99
- H h 3 — *when*

# The INDEX.

- *when first received in France.* 99
- *when in Spain.* 99
- *when in Germany.* 99
- *when in England.* 99
- *when in Italy.* 100
- *when at Rome.* 100
- *how soon all over the West,* 100
- *in some parts of the Greek Church, when.* 100
- *received universally by the Reformed abroad.* 435
- *The Value and Usefulness of it.* 100, 432—440
- *The critical Terms of,* —
- *not three Eternals, &c. but one Eternal, &c. when and why first introduced.* 283, 284
- *No Inconsistency or Contradiction in these Terms.* 285, 286
- *obviates all the Heresies of the four first Centuries.* 317
- *why so explicit upon the Doctrine of the Incarnation.* 319—323
- *Objections made to the dam- natory Clauses.* 376
- *to what Versicles those Clauses extend.* 378—382
- *what Persons intended by them.* 384—389
- *in what Sense damna- tory.* 390, 407, 408
- *denounces no Anathema.* 430
- *the Sum and Substance of the whole.* 393
- *sneered and ridiculed by Dr. Sykes.* 431
- *not to be given up because some dislike it.* 436
- *the Council of Ariminum, a Warning to the Orthodox, not to part with it.* 437, 438
- *why enjoined on some par- ticular Days.* xxviii
- *briefly paraphrased.* 441
- 448
- See the Table of CREEDS.
- Creed of Cæsarea. 41
- *approved of and received at the Council of Nice.* 42
- *why it ended at the Holy Ghost.* 45, I
- Creed of Constantinople. 159, 160
- *The Additions made in it to the Creed of Nice, taken from the shorter Creed of Epiphanius.* 161
- Creed of Epiphanius, the shorter. 161
- *the larger.* 313, 314, A
- Creed of Jerusalem, probably the first Creed that was com- piled. 39
- *the Form of it.* 40
- Creed of Iræneus. 20
- *Another.* 23, C
- Creed, Nicene, the Form of it. 42, H
- *not first drawn up at that Council.* 42
- *but the Creed of Cæsarea, enlarged with the Addition of*

# The INDEX

*of a few Words.* 42, 127, I  
 — *why it ended with the*  
   *Holy Ghost.* 45, I, 159  
 — *when enlarged.* 159  
 — *the Additions made to it,*  
   *distinguished.* 159, 160, S  
 — *why used in our Commu-*  
   *nion Office.* xxvii  
*See the Table of CREEDS.*  
 Creed, Roman. *See* Creed  
   *of the Apostles.*  
 Creed of Tertullian. 23  
 — *another.* 24  
 — *a third.* 25, P  
 Creation, The Powers of it  
   *ascribed to the Son.* 129  
 — *and to the Holy Ghost.*  
   162  
 — *a Proof of Omnipotence.*  
   146  
 Creator and Creature, incom-  
   *patible Ideas.* 130, 162

## D.

**D**amnatory Clauses. *See*  
   Creed Athanasian.  
 Day of Judgment; *the Son's*  
   *not knowing it, accounted*  
   *for.* 135, 136  
 Disbelievers of the Christian  
   *Religion (to whom it has*  
   *been proposed) in a more*  
   *desperate State than Hea-*  
   *thens.* 414, 415  
 Distinction of the Father, Son,  
   *and Holy Ghost settled.*  
   110—120  
 — *The Persons distinct, rather*

*than diverse or different.*  
   118, 119, F  
 Divinity of Christ, Disbeliev-  
   *ers of it condemned in Scrip-*  
   *ture.* 404, 405  
 Docetæ, or Phantasiastæ, *their*  
   *Heresy what.* 271, 308  
 — *confuted.* 328—332

## E.

**E** Bion, *his Heresy what.* 307  
 — *confuted.* 355—357  
 Episcopius, *his Opinion of the*  
   *first Creeds.* 26  
 — *the short Creed he admits*  
   *a full Proof of the Trinity.*  
   43  
 Eternity, *an Attribute of the*  
   *Son.* 136  
 — *and of the Holy Ghost.*  
   168  
 Eutyches, *his Heresy.* 315,  
   368, G  
 — *How it differed from the*  
   *Heresy of the Apollinarians.*  
   315  
 — *condemned by the fourth*  
   *general Council at Chalce-*  
   *don.* 315, 316  
 Existence (Self and Necessary)  
   *how distinguished.* 247  
 — *of the Son, and Holy*  
   *Ghost necessary.* 246, 247

## F.

**F**aith in Christ, *in what*  
   *it consists.* 15, 16  
   H h 4 — *necessary*



# The INDEX.

- necessary to the Performance of Christian Duties. 412—414
- Morality insufficient to Salvation without it. 415, 416
- The Christian Faith intelligible to common Christians. xxii
- FATHER in the Godhead, his Substance not disputed by Hereticks. 112
- nor his Divinity. 125
- why called Father. 199
- His Characteristick (is of none) what it means. 200
- He alone Self-subsistent. 201—204
- has super-eminent Titles ascribed to him in Scripture. 202, 250; B
- The Term Father, used personally, not essentially. 203
- called by the Ancients, the Principle, Origine, Cause, Author, Root, Fountain, and Head, of the Son, and of the whole Divinity. 216, 217
- Filiation. See Generation.
- Flesh, in Scripture, includes Soul as well as Body. 346, 347
- G.
- Generation, how it differs from Procession inexplicable. 221, 222
- Gentiles universally involved in Idolatry at the Coming of our Saviour. 101
- not Infidels properly speaking. 385
- their Future State not revealed. 388
- GHOST HOLY. See HOLY GHOST.
- Gnosticks, why so called. 13, A
- GOD, a Divine Title, ascribed to the Son in Scripture. 147
- and to the Holy Ghost. 171—175
- an essential, and not merely a relative Term. 151
- sometimes spoken absolutely of the Father. 202, 203
- GOD blessed for ever,
  - of Glory
  - (the Great)
  - (the Mighty)
  - over all
  - (the true)
 } Titles ascribed to the Son in Scripture. 148, 149, 150
- GODHEAD, tho' it can't suffer; and dye; yet a Person, who is GOD may. xvi
- Gospel, The Future State of those, who, never heard of it unknown. 388
- not revealed to all Men. 409
- But that is no Excuse to those to whom it has been revealed. 410—415
- Grabe, Dr. his Opinion and Observations concerning ancient Creeds. 27—29
- Grace (Divine) the Arian Doctrine of it compared with the Catholick. xix, xx
- Haller,

# The INDEX.

## H.

**H** Allet, Mr. Joseph, a bold Assertion of his. xv. B  
 — another. 153, 154, Q  
 Heathens, not Infidels, properly speaking. 385  
 — their Future State, not revealed. 388  
 Heresy, what it is. 420  
 — damnable in Scripture Account. 407  
 — more pernicious than Immorality. 418, 419  
 — the Guilt of it. 421  
 Hereticks, who are so. 420  
 — The Characters given of them in the New Testament. 417  
 — in what manner to be treated and censured by the Church. 418, 424—430  
 — not excusable on account of their Sincerity. 421—424  
 Hilary, Bishop of Arles in France, probably the Author of the Athanasian Creed. 97, 98  
**HOLY GHOST**, tho' sometimes used for Operations and Gifts; 115  
 — is yet a real, intelligent, Agent. 116  
 — distinct from the Father and the Son. 117  
 — in what Sense a Person. 120—125  
 — Uncreate. 162

— Joint Creator with the Father. 162—165  
 — Incomprehensible, i. e. immense or omnipresent. 165  
 — Omniscient. 166  
 — Eternal. 168, 242, 243  
 — Almighty. 170  
 — God. 171—175  
 — who spake by the Prophets. 175—178  
 — LORD, or JEHOVAH. 178—180  
 — The Lord and Giver of Life. 164, 224, 225  
 — His Divinity proved from the Form of Baptism. 180—182  
 — with the Father and the Son together is worshipped and glorified. 186—189  
 — why called the HOLY GHOST. 199, 223, 224  
 — why Paraclete or Comforter. 225  
 — is of the Father and the Son. 220  
 — neither made, nor created, nor begotten, but proceeding. 221  
 — The Manner of his Procession a Mystery. 221, 223  
 — His Procession from the Father. 226, 227  
 — and from the Son. 227, 229  
 — His Procession from the Son, always asserted in the Athanasian Creed. 226, G  
 — but not always in the Nicene. *ibid.*  
 — His

## The INDEX

- *His eternal Procession intended by the Creeds.* 229
- *Subordinate to the Father.* 229
- *and to the Son.* 230
- *His Co-eternity with the Father and Son reconciled.* 240—249
- *His Existence, necessary.* 246—248
- *co-equal with the Father and Son.* 249
- *His Co-equality reconciled with his Subordination.* 231, 249—252, 259, 260
- *His Union with the Father and the Son.* 300—302
- *co-operates to the Salvation of Mankind.* xvi
- Humanity of Christ, Disbelievers of it threatened with Damnation.** 405—407
- See CHRIST.*
- See Incarnation.*

### I.

- J**EHOVAH, *Christ frequently so called.* 152—154
- *the Holy Ghost frequently so called.* 178—180
- *what the Title imports.* 156, 246
- Jerusalem (Church of,) Mother of all Churches.** 38
- JESUS CHRIST.** *See CHRIST.*
- See SON.*
- Jews, their State as to Religion, at the Coming of our Saviour.** 103

- Immensify, or Omnipresence, an Attribute of the Son.** 132
- *and of the Holy Ghost.* 165
- Immutability, an Attribute of the Son.** 143, 144
- Incarnation of Christ, the Doctrine of it the Substance of Christ's Gospel.** 399
- *The Belief of it necessary to Salvation.* 309—402
- *Disbelievers of it threatened with Damnation.* 402—407
- See CHRIST.*
- See TRINITY.*
- Incomprehensibility, i. e. Immensity, or Omnipresence, an Attribute of the Son.** 132
- *and of the Holy Ghost.* 165
- Infidels, not a proper Appellation for Gentiles or Heathens.** 385

### K.

- K**ING of Kings, *a Divine Title ascribed to Christ in Scripture.* 156
- Κτιστάδολαίται (or Creature-Worshippers) Arians so called, and why.** 192, 193

### L.

- L**ORD, *a Divine Title ascribed to Christ in Scripture.* 151
- *and to the Holy Ghost.* 178—180
- *what the Term implies.* 152, 156, 246
- LORD**



# The INDEX.

LORD God of the  
 Holy Prophets. *Titles ascribed to*  
 — of all. *Christ in*  
 — over all. *Scripture.*  
 — from Heaven. *155, 156.*  
 — of Glory.  
 — of Lords.

— *what Authority for the Title in Scripture.* 367  
 Mysteries Divine, *what they are.* xxx, xxxi  
 — *the Credibility of them.* xxxi—xxxiii

## M.

**M**acedonians, *from whom so called.* 158  
 — *their Heresy what.* 158  
 — *called Πνευμαλόμαχοι, i. e.*  
 Opposers of the Spirit. 158  
 — *the General Council of Constantinople assembled against them.* 159

Mary, *truly Mother of Christ.* 332—335

— *her Virginitv asserted.* 335—337

*See Mother of God.*

Mediatorial Worship *explained.* 191

Merit, *none can be in any Person inferior to God.* ix—xi

MIGHTY GOD *a Title ascribed to Christ in Scripture.* 149

Morality, *the Insufficiency of it without Faith, to Salvation.* 415, 416

Mother of God, *a Title ascribed anciently to the Virgin Mary.* 365—367

— *why not in the Nicene and Athanasian Creeds.* 365

— *confirmed by the third General Council of Ephesus.* 366

## N.

**N**atures, *two in Christ.* 359  
 — *which remain distinct.* 365—372

— *never to be divided.* 371, 372

Necessary Effects, *co-æval with their Causes.* 44

— *Existence, how distinguished from Self-Existence.* 247

Nestorius *who, and his Heresy what.* 313, 314

— *condemned by the third General Council.* 315

Nicene Creed. *See Creed Nicene.*

Noetus, *an Heretick.* 111, B

## O.

**O**aths, *see Swearing.*

Oeconomy or Office. *Infers no Inequality in Nature.* 252

Omnipotence, *an Attribute of the Son.* 145—147

— *and of the Holy Ghost.* 170

Omnipresence, *an Attribute of the Son.* 132

— *and of the Holy Ghost.* 165

Omni-

# The INDEX.

**Omniscience, an Attribute of the Son.** 133—136  
 — *and of the Holy Ghost.* 166  
*Ὁμολογίας τῷ Πατρὶ (i. e. of one Substance with the Father)*  
*the Antiquity of that Term,*  
*and the Force of it.* 257  
 — *why taken into the Nicene Creed.* 257  
 — *implies the Substance of the Father and the Son to be undivided.* 289, A  
 — *is a guard against Sabellianism.* *ibid.*  
 — *Who they were that rejected the Word.* 290, B  
**Order of the Persons in the Holy Trinity, not arbitrary, but natural and necessary.** 231

## P.

**Paraclete, the Holy Ghost**  
*so called in some ancient Creeds.* 225  
 — *Why that Title was afterwards omitted.* *ibid.*  
**Patripassians, who so called, and why.** 111, C  
 — *how obviated by the Creed of Aquileia.* 326, 327  
**Person of Christ, but one only,**  
 355, 365  
 — *a compound Person.* 359  
 — *The Unity of a Person, in what it consists.* 361, E  
**Persons in the Holy Trinity**

*not to be confounded.* 111  
 — *are all distinct.* 111—120  
 — *distinct rather than diverse or different.* 118, 119, F  
 — *the Word Person, by whom first used.* 120  
 — *what the Word means.* 120—125, 286—288  
 — *what constitutes and distinguishes the Person.* 123  
 — *Person and Being how distinguished.* 288  
 — *The three Divine Persons, why not three Divine Substances, Beings, or Gods.* 289, 290.  
**Phantasiastæ, see Docetæ.**  
*πνεῦμα [Spirit] how it differs from ψυχή, [Soul]* 350—352  
 — *the Human Soul sometimes so called.* 353  
*πνευματικοὶ (or Opposers of the Spirit) the Macedonians so called, and why.* 158  
**Praxeas, an Heresiarch.** 111, B  
**Preachers of the Gospel, not at Liberty to expound it as they please.** 55  
 — *have always been confined to Creeds and Articles.* 55  
 — *The Right of every Church as to this Point.* 61—65  
 — *The Mischiefs and Confusions that would arise from contrary Measures.* 65—69  
**Presence of God, in the Old Testament, a Title of the Son.** 165, 166

## The INDEX.

Procession, *how it differs from*  
Filiation, *inexplicable.* 221,

222

Procession of the Holy Ghost  
from the Son, *not asserted*  
*at the Council of Constanti-*  
*nople.* 159, S. 256, G

— *The eternal Procession in-*  
*tended by the Creeds.* 229, H

See HOLY GHOST.

Ψυχὴ, [the Soul] *how it differs*  
*from Πνεῦμα [the Spirit.]*

350—352

— *signifies the Rational Soul*  
*in Man.* 350—354

### R.

**R**edemption, *the Arian*  
*Doctrin*e of it *compared*  
*with the Catholick.* viii—xv

Revelation, *an Objection raised*  
*from its not being universal,*  
*answered.* 409, 410

### S.

**S**abellius, *his Heresy what.*

111

— *his Followers called Patri-*  
*passians.* *ibid.*

— *his Heresy how obviated by*  
*the Creed of Aquileia.* 326,

327

Salvation (Christian or Scrip-  
tural) *what meant by it.* 386

Sanctification, *the Arian Doc-*  
*trine of it compared with*  
*the Catholick.* xvi—xxi

— *cannot be wrought by any*  
*Creature.* *ibid.*

Satisfaction of Christ: *No com-*  
*fortable Assurance of it upon*  
*the Arian Scheme.* ix—xi

— *well assured by the Catho-*  
*lick Doctrin*e. xiv

Scriptures, *not to be interpret-*  
*ed by Preachers, as they*  
*please.* 55

— *The true genuine Sense of*  
*Scripture, the only true*  
*Doctrin*e of Scripture. 62

— *The Right of every Church*  
*to determine, in what Sense*  
*Scripture shall be expound-*  
*ed.* 61—65

— *The Mischiefs and Confu-*  
*sions that would arise from*  
*contrary Measures.* 65—69

Self-existence, or Subsistence,  
*a Property of the Father*  
*alone.* 201

— *how it differs from neces-*  
*sary Existence.* 247

— *but a negative Character.*  
247

— *what it implies.* 247

— *not an essential, but a per-*  
*sonal Character.* 247

— *not necessary in the Idea of*  
*God.* 247, 248

Sincerity in Hereticks, *the*  
*Plea of it considered.* 421

—424

Socinians, *the Extravagance of*  
*their Notions.* 114

— *their Notion of the Con-*  
*ception of Christ.* 338, B

Son,



# The INDEX.

- SON, or WORD, distinct from**  
*the Father.* 112, 113  
*— in what Sense a Person.* 125  
*— uncreate.* 128  
*— Joint Creator with the Father.* 129  
*— the Final Cause of the Creation.* 130  
*— Incomprehensible, i. e.*  
*Omnipresent.* 132  
*— Omniscient.* 133  
*— His not knowing the Day*  
*of Judgment, as Man, ac-*  
*counted for.* 135, 136  
*— Eternal.* 136—142  
*— Immutable.* 143, 144  
*— Almighty.* 145, 147  
*— His Power of Creation a*  
*Proof of Omnipotence.* 146  
*— GOD.* 147—151  
*— GOD of Glory.* 148  
*— the mighty GOD.* 149  
*— GOD blessed for ever.* 150  
*— GOD over all.* 149  
*— LORD and JEHOVAH.* 151,  
152  
*— LORD GOD of the Holy*  
*Prophets.* 155  
*— the LORD of all.* 155  
*— the LORD over all.* 155  
*— the LORD from Heaven.*  
155  
*— KING of Kings.* 156  
*— LORD of LORDS.* 156  
*— His Divinity proved far-*  
*ther from the Form of Bap-*  
*tism.* 182—184  
*— to be divinely worshipped.*  
184—186
- why called the SON.* 199  
*— not made, nor created,*  
*but begotten.* 204  
*— His Birth just before the*  
*Creation, in what Sense*  
*asserted by the Ancients.*  
205—207  
*— His eternal Generation as-*  
*serted by the Ancients.* 207  
*— This, the Generation as-*  
*serted in the Creed of Atha-*  
*nasius.* 207  
*— and in the Creed of Nice.*  
208  
*— The same Filiation, or Son-*  
*ship intended in the Apostle's*  
*or Roman Creed.* 208  
—210, B  
*— His Divine Filiation proved*  
*from Scripture.* 211—214  
*— The manner of his Filiation*  
*a profound Mystery.* 214  
—216  
*— not Self-subsistent.* 216  
*— but God, as well as Son,*  
*from the Father.* 216  
*— subordinate to the Father*  
*in Order and Office.* 216  
—220  
*— called Spirit, and the Holy*  
*Spirit, by some of the An-*  
*cients.* 222, F  
*— His Eternity absolute.* 242  
*— His Co-eternity with the*  
*Father, reconciled.* 241  
—248  
*— His Existence necessary.*  
246—248
- His

## The INDEX.

- *His Co-equality with his Father, reconciled with his Subordination.* 249—252
- *the same proved from Holy Scriptures.* 252—258
- *His Union with the Father.* 296—300
- *Incarnate, and why He, rather than the Father or the Holy Ghost.* 323, 324
- *How He, and not the Father and the Holy Ghost not to be enquired into.* 325
- *See CHRIST.*
- Soul, a Rational one in Christ, distinct from the Logos.* 342—349
- *distinguished from the Spirit in Man.* 350—352
- Spirit, The Son called so, by some of the Ancients.* 222, F
- *The Holy Ghost, why peculiarly called so.* 224
- *A Divine Spirit given to good Men, distinct from their Souls.* 350—352
- Subordination, of the Son to the Father.* 216—220
- *of the Holy Ghost to the Father.* 229, 230
- *and to the Son.* 230, 231
- *infers no Inequality in the Nature of the Persons.* 220, 231, 252
- Subsistence, } how they differ.*
- Substance, } 122, 288*
- Summary of Faith. See Creed.*
- Swearing, an Act of Divine Worship,* 188—190

- Sykes (Dr. Arthur Ashly) worth noting.* 71, B
- *his Insult upon the Athanasian Creed.* 431, B
- *his peculiar Pretensions to the Favour of God.* 432, B
- Symbol, the Creed anciently so called and why.* 36, G

## T.

- Θεότοκος, *See Mother of God.*
- Tillotson (Archbp.) *an inaccurate Expression of his, misapplied by the Arians.* 420, 421

- TRINITY, *the Word when, and why introduced,* 118
- *what intended to signify.* 118

- *the Doctrine of it why defined.* 319
- *the Doctrine of it summed up.* 302—306
- *included in the Gospel delivered by Christ.* 397, 398
- *the Belief of it necessary to Salvation.* 399—402
- *Disbelievers of it, threatened with Damnation.* 402—407
- *the Doctrine of it highly influential on Practice.* vi—xiv

- TRUE GOD, *a Title ascribed to Christ in Scripture.* 148

# The INDEX

V.

**V**alentinians, *asserted the Holy Ghost and the Paraclete to be two different Persons.* 225  
 — *their Heresy concerning the Body of Christ.* 311  
 Vigilus Tapsensis, *not the Composer of the Athanasian Creed.* 93  
 Uncreate, *the Son so.* 128--132  
 — *the Holy Ghost, so.* 162  
     — 165  
 Union of the Divine Persons, *proved from the New Testament.* 296—302  
 — *of the Son with the Father.* 296—300  
 — *of the Holy Ghost, with the Father and the Son.* 300  
     — 302  
 — *The Doctrine of the Unity in Trinity summed up.* 302  
     — 306  
 Unity of a Person, *in what it consists.* 361, E

W.

**W**Histon, Mr. William  
     *his Character of the Apostolical Constitutions.* 4  
 — *his Declaration for the Divinity of the Son.* 156, R  
 — *his Presumption noted.* 157, R  
 — *his hasty Notion of Christ's having no rational Soul.* 350—355, C  
 Will, *one in Christ distinct from his Father's.* 348  
 Wisdom in Christ, *capable of increasing.* 347, 348  
 WORD. *See SON.*  
 Worship Divine, *paid by Men and Angels to the Son.* 186  
     — 188  
 — *due to none but God.* 189  
     — 191  
 — *no Distinction or Degrees in Worship.* 191  
 — *Mediatorial, explained.* 193



F I N I S.



